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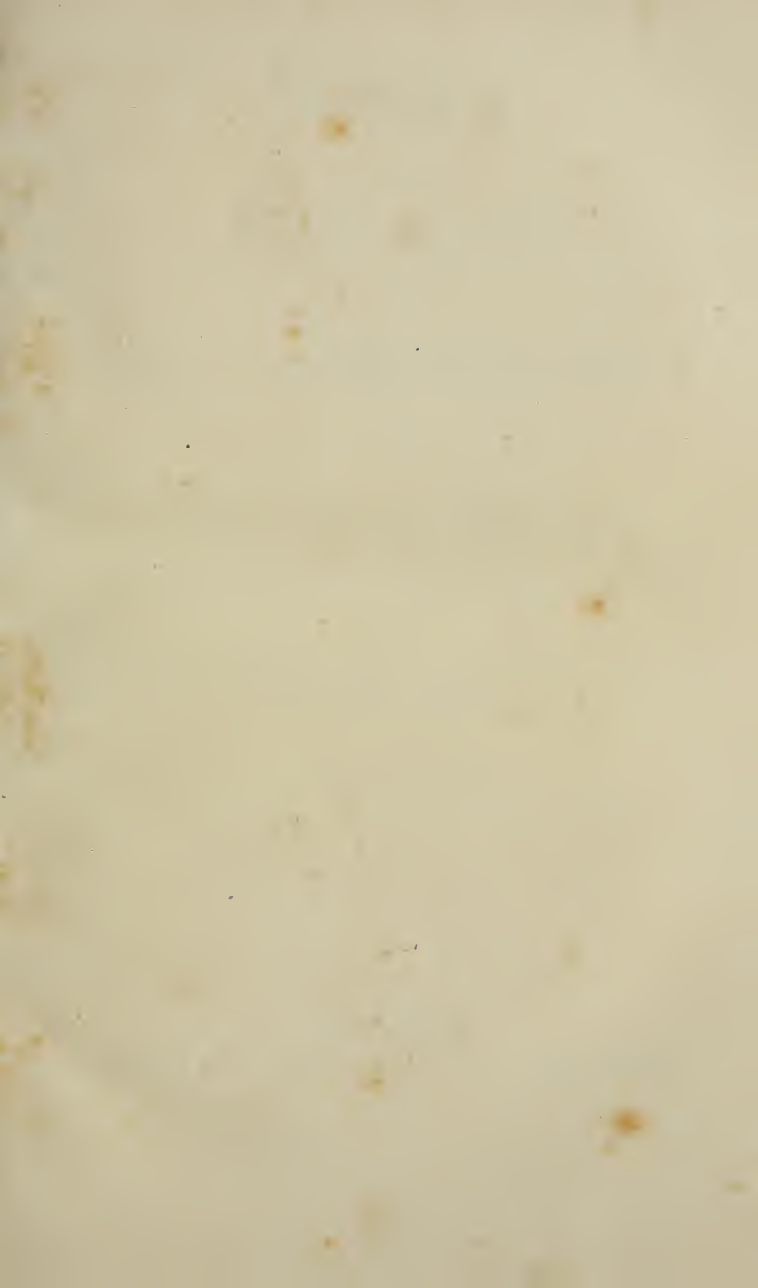
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REMARKS

UPON THE

DRAMATIC ARRANGEMENT

OF

THE APOCALYPSE,

OR

BOOK OF REVELATION,

(THE UNVEILING OF JESUS CHRIST.)

WITH A

CONCISE VIEW OF THE MYTH AND PURPORT
OF THE VISION.

TO WHICH IS ADDED

A GLOSSARY OF SYMBOLIC TERMS,

WITH THEIR SUPPOSED ANALOGICAL MEANINGS.

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P R E F A C E .

IN a work published some time since, entitled "*Hyponoia*," it was the principal object of the writer to ascertain and to exhibit, by a strict analysis of "the Book of Revelation," the proper and uniform interpretation of the language of this highly mystic composition. Accordingly, having adopted, as a rule of interpretation, the principle that no application of figures or expressions could be depended upon, but such as might be uniformly made to every portion of the sacred book, he became convinced, after having repeatedly gone over the work, that the whole purport of this apostolic vision relates to matters of religious doctrine or of Christian faith, illustrative of doctrinal errors on the one side, and of evangelical truth on the other. Satisfied in this particular, and fully persuaded that the vision dictated to the apostle proceeded from the same source of divine inspiration as that from which the rest of the sacred writings had emanated, the further rule of exegesis was adopted, that no interpretation of the language or figures could be admissible, but such as corresponded with the doctrines of Christian faith set forth in other portions of the sacred writings.

Pursuing the inductive method, the writer avoided coming to any general conclusion as to the design of the vision, till it could be made to appear from an exposition of the whole. With this view, even attention to the mystic number of the name of the Beast (666) was set aside till the close of the work, lest any assumption of its meaning should bias the interpretation or application of other passages. Neither was the solution of that number suggested to his mind till nearly all the sheets had been struck off, as will appear by its place in a note, nearly at the conclusion of the printed volume. (See "Hyponoia," p. 693.)

Having thus first ascertained the general uniform susceptibility of the doctrinal interpretation alluded to, and being afterwards confirmed in this view by what appeared to be the correct solution of the test number, (666,) he submitted the work to the public, placing it especially before a number of the reverend clergy of different denominations, trusting that if there were any essential errors in it, those errors would be pointed out.

Twelve years have elapsed since the issue of the publication referred to, during which the writer's attention has been mainly directed to other studies and other pursuits. In this time, although several commentators have made (as has been almost uniformly done before) a very different application of certain portions of the vision, no one has yet pointed out any particular error in the views taken by the writer. One difficulty, however, has remained upon his own mind, and has occupied his thoughts—without, however, disturbing his confidence in the general construction given to the vision.

Persuaded that the Apocalypse was a divinely-inspired composition, perfect in its kind, and that, as such, it should be contemplated as a *whole*—having a beginning, a middle, and an end, he could not but believe that there was something in it like a plan or *plot*—a unity of design, and a tissue or connection in the series of symbolical characters and events. That there was an *epos* to be defined, a principal character whose progress was to be traced out, and a catastrophe to be noticed, appeared from the analysis before made; but it was not till recently, in reading some remarks of a German author upon the ancient drama of the Greeks, that the light he desired seemed to be afforded him.

As will appear in the present work, a comparison of the arrangement of the ancient Greek tragedy with that of the Apocalypse can hardly be drawn without suggesting the resemblance between the two. Pursuing this comparison, the writer has been led to notice the arrangements of the vision, separating the dramatic portion of it from the introductory part; again separating the dramatic actions from what appeared to be in the places of prologue and epilogue; adopting the choral divisions;* discriminating between scenes in heaven and scenes in earth; tracing out the principal character in the person of the *Conqueror*, and giving to the *exodus* and catastrophe the prominence to which they are entitled.

* The substance only of these choral recitations being given, they can not be compared with the Greek metres; but they are expressly described as songs, (odes,) and in some cases as sung with accompaniment of instrumental music, ("harpers harping with their harps.") Where the action is not spoken of as a *song*, it has evidently the character of a recitative chorus.

Keeping these particulars in view, the reader is enabled to seize upon something like a dramatic *plot*, by which the tissue and unity of the piece become apparent, the lesson of the myth and the consistency of the interpretation more fully developed.

For the convenience of those who are not in possession of the "Hyponoia," (a volume of about 800 pages, octavo,) the writer has added a summary sketch of that work, omitting the argumentative portions of it, but otherwise according, in general, with the interpretation there adopted.* To this is added a *glossary* of symbolic terms, with their supposed analogical meanings, principally with the view of exhibiting the uniformity of explanation of which they are susceptible throughout; the texts cited in connection being referred to only by way of illustration.

A few notes, which, from their length, could not have been introduced in their places without breaking in too much upon the *chain* of the narrative, have been supplied as *addenda*. They are not, however, essential to the understanding of the preceding matter.

Imperfect as the present work must appear to practised commentators, the writer yet hopes that it may lead to more critical and exact views than have been commonly entertained of the purport of this interesting portion of the sacred writings, the importance of which should be estimated by the "blessedness" attached, in the language of inspiration, *to the reading and hearing of the words of the prophecy, and the keeping of the things written therein.*

* See 2d and 3d parts of the present volume.

NOTICE TO THE READER.

THE numbers at the foot of the page, with the mark §, refer to the sections of the “Hyponoia,” where the subjects are treated at length, and the texts are cited both in Greek and English.

The letters c. v. designate the common English version ; Gr., the Greek of the latest editions. If without this latter mark the sense expressed differs from that of the common version, the words varying will be found in *Italics*. Those who take an interest in the subject, it is presumed, will have the sacred volume by them for continual reference.

P A R T I .

Remarks on the Form of the Apocalypse.



Remarks on the Form of the Apocalypse.

CHAPTER I.

REASONS FOR IMPUTING, IN THE CONSTRUCTION OF THE APOCALYPSE, AN ASSIMILATION OF FORM TO THAT OF THE ANCIENT GREEK DRAMA.

To persons accustomed to look upon the *drama* merely as a theatrical spectacle, a pastime for the amusement of an idle hour, there may be something repulsive in the idea of imputing a dramatic form to any portion of the sacred Scriptures. Such an attempt may appear, at first sight, an abasement of the subject, divesting it perhaps of the solemnity properly belonging to it, and sanctioning in some degree exhibitions of the present day, worthy only of reprobation. But in this matter, we must lose sight of the present state of things, and carry our minds back to the circumstances and character of dramatic exhibitions nearly two thousand years ago.

In an age when there were no printed books in circulation, when manuscripts were in the hands of the learned few, the mass of the people could be instructed, or even intellectualized, only by such exhibitions as the *stage* of

those days afforded. For this purpose the drama was perhaps the best means to be employed, the outward action and symbolic representation leaving a strong though imperfect impression of the lesson taught.

The ancient tragedy of the Greeks, that which was always held in the highest estimation amongst them, was of a moral and religious character—an imperfect morality, and a false religion, it is true, but still its design was moral and religious. The retributive punishment of crime, and this, too, in the cases of persons in the higher ranks of life, and the interest taken by heavenly powers in the affairs of men and nations, formed in general the burden of these compositions. There was a solemnity of thought and purpose in these exhibitions of the ancient Greeks which we do not associate with those of our own times but which should not astonish us, as we know that, so late as the reign of Charles V., dramatic exhibitions in Christian Europe were confined to subjects of a religious character.

The tragic writers of Greece were, in effect, the popular teachers of morality and piety. The exhibition of their pieces was given in immense inclosures, under the surveillance of the public authorities. Every sentiment was a subject of criticism with magistrates, poets, and philosophers, while the spectators in general composed a multitude, it is said, frequently of twenty thousand or more persons of all classes. The pulpit of our day was not then known. The priests offered sacrifices, ostensibly to the gods, but really for their own consumption, living and rioting upon the offerings made. Augurs and oracles (the *mediums* of the ancients) uttered predictions of future

events. Philosophers confined their speculations to a few followers. The temples were scenes of blood, butchery, imposture, and impurity. For the people there was no moral instruction but such as poets or tragic authors afforded. Imperfect as this instruction was, the applause of the multitude on the enunciation of just sentiments, and the reprobation expressed for such as were false or vicious, fully justified the statement of the apostle (Rom. 2 : 14, 15) that, although without the revealed law, they had a law, or a rule of right and wrong, written in their consciences.

Dramatic compositions, it is admitted, had deteriorated very much about the time of the apostles; the solemnity and moral bearing of Greek tragedy had given place, in part, to the humor of satirical comedy. Nor was vice the only subject of satire. As the minds of the people became enlarged, the superstitious observances of heathen worship lost much of the popular reverence, and priests and deities were often not unacceptable subjects of satire with the multitude, as well as with the more enlightened, who secretly felt for these objects the contempt they deserved.

The way was opening for the introduction of Christianity, and the loss sustained in the absence of the solemnity of the old Greek tragedy, was more than compensated by the approaching light of the Gospel. Still the forms, the construction, the scenic effect, the combination, and the shadowing forth of some mystic conception in the tissue of the piece, were matters of familiar acquaintance as well as of known usage. On this account we may consider the dramatic form probably the best in which the instruction contained in the *Apocalypse* could be conveyed, at the time it was written. If it has not appeared so since, it must

have been from want of attention to that peculiarity of construction by which the unity of the piece is developed.

The symbolical or figurative relations of Scripture are given to us in the form most suitable to the subjects of which they treat; but they are all of them very concisely set forth; much is implied in them, which we must know before perceiving how well the peculiar form of relation employed, is adapted to the occasion calling for it. To ascertain these allusions, we have often to resort to the usages of the times, and to matters of general notoriety, which may be supposed to have been taken into consideration in the composition.

To understand what is implied in the language of the prophets, we must search into the usages of the Hebrews and other Asiatics. To understand all that is implied in the narratives of the evangelists, we must acquaint ourselves with Asiatic, Jewish, Greek, and Roman customs, of those or preceding times. To understand much of what is implied in the book of Revelation, written at the time and under the circumstances generally supposed, we must acquaint ourselves with the customs more particularly of the Greeks, and especially in respect to their dramatic usages; a use being made in that divinely inspired composition (the Apocalypse) of the well-known forms of Greek tragedy, corresponding with the allusions of the apostle Paul to the customs and regulations of the stadium and amphitheatre, and to the allusion of our Saviour (in his parable of the marriage-feast) to the Asiatic usage in a royal entertainment.*

* The festal-robe being furnished by the host and proffered to every guest.

The Apocalypse was written after the destruction of Jerusalem; Judea was no more a nation, and the Jews were no more a people. The literature of the civilized world was Greek. Even Romans of distinction resorted to Greece to complete their studies. The Greek language, Greek usages, Greek moral and philosophic, and even religious notions, were taking everywhere the lead. The Scriptures of the New Testament were all written originally in Greek, although the writers were not themselves Greek; so the Greeks were spoken of by the apostle Paul, in contradistinction to the Jews, as the prophets had spoken of the Gentiles as opposites of the people of Israel; Paul himself not disdaining to quote the sentiments of Greek writers, whenever such use of them afforded additional force to his arguments.

Amongst the usages of the Greeks there was none, perhaps, which found a more ready reception throughout the Roman empire, than their dramatic exhibitions. These, indeed, degenerated from the dignity of ancient tragedy, in proportion as they were removed from their source, as they had done amongst the Greeks themselves; but still, a certain familiarity of acquaintance existed as to the form, the arrangement of parts, the scenic show and its changes, the tissue of the piece, its unity, the importance of the catastrophe, and the design of a *myth*, or instruction, concealed under the outward representation.

Taking these circumstances into consideration, it can not appear surprising that the Holy Spirit, in dictating to the apostle the relation he gives, should have employed such an arrangement of its parts as would be familiar with

readers of that age, and may become so with those of every age by a little attention to the subject.

It may be objected, that there is a want of dialogue in the Apocalypse, essential to a dramatic composition, but we wish to have it borne in mind that we confine our comparison to the construction only of the ancient drama; yet, to our minds, the symbolic pictures presented are themselves speakers—their language may be said to be the *language of action*, which is sometimes considered even more expressive than that of words.

CHAPTER II.

ARRANGEMENT OF THE ANCIENT GREEK DRAMA, AS IT RESEMBLES IN CERTAIN PARTICULARS THAT OF THE APOCALYPSE.

HAVING given some reasons in the preceding chapter for the supposed assimilation *in form* of the Apocalypse to the construction of the Greek drama, let us now take a glance at such points of resemblance as appear to confirm the views we have adopted.

In some respects, we might compare the book of Revelation to an epic poem, irrespective of versification; but, taking into view the peculiar characteristics of the old Greek tragedy, with its scenic arrangements, we think the Apocalypse has more of a dramatic cast. Not that this sacred composition is an imitation of any human production, but that its peculiar construction arises out of the nature of the illustrations required, and the adaptation of the form to the instruction to be conveyed.

It is said of the Iliad and Odyssey of Homer, that they are compilations of poetical pieces, sung or recited amongst the Greeks at different times, and by different bards or speakers, and at last put together by the old father of epic poetry, in his own way. Accordingly the poet introduces most of his characters as parties already known, deeming it unnecessary to state, any further than by their

names, who or what they are. The same may be said of the old Greek tragedies; their deities, their heroes, etc., were known to the spectators, and their characters, and something of their history, were well understood by those present at the representation.

So, the Apocalypse contains, as we apprehend, a condensed view of the doctrines of the Gospel, already given in parts by different hands. The persons and things alluded to are accordingly, with little exception, easily recognized by every reader of the Old and New Testament, without other explanation than the appellations given them.

Again, in the productions referred to, of the ancient Greek poets, there are scenes on earth, where the contest is between human beings, and scenes in the councils of the gods, where the controversy is between the powers above in relation to the warfare below. So, in the vision of the apostle, there is at one time a view of contending doctrinal elements on the earth, and at another time, a description of that which has taken place in the council of heaven, in relation to the earthly contest: as in the war in heaven, (Rev. 12,) and the contest with the ten-horned beast on earth, (Rev. 19.)

As the epics and tragedies of the ancients had their side-scenes, something accessory to the plot, but not disturbing the unity of the piece, the Apocalypse has also its scenes *aside*, or episodes, accessory to the main narrative, but not interfering with the tissue of the narration: as the scene in the wilderness, (Rev. 17,) and the scene on the great and high mountain, (Rev. 21.)

We use the term *episode* here in the modern sense. It

is somewhat difficult to determine whether the *anecdotes* considered episodes accessory, or as parts of the body of the piece. The parts between the *stasima* being termed in Greek *epeisodia*, as originally something brought in *by the way*, but afterwards forming the body of the narrative.

The general rule of such accessory matter is that it should have some immediate relation to the narrative; and this rule we find fully observed in the composition of the Apocalypse.

In the drama there is the action of opposite parties, characters good and bad; the one contributing to the development of the other. In like manner, in the dramatic portion of the book of Revelation, there are personifications of the opposite elements of doctrinal truth and error, and it is by the contrast of these opposite elements, that light is thrown upon the peculiar features of each.

Another peculiarity of the ancient tragedy is the frequent use of the *chorus*. In our day, we are apt to look upon the chorus as merely a musical interlude, but it performed a much more important part in the Greek drama. By some it is said to have represented a sort of privileged spectator, acting occasionally as an interpreter, or as one eliciting an interpretation, by which the *myth*, or real gist of the representation, is explained. Such seems to be the part performed by "one of the elders," in the Apocalypse, (Rev. 5 : 5, and 7 : 13,) and one of the seven angels, (Rev. 17 : 1, and 21 : 9,) although, as the term *angel* properly signifies a messenger, these last may be classed as such, that character being also an important constituent of the Greek drama.

The use of the *chorus*, in its origin, is described to have been confined to one actor, two or three more being afterwards added. At first, the principal performance of the piece consisted in the singing of the chorus, the narrative being auxiliary. The plot was divided into four parts by this action, the intervening recitations being termed *episodes*. Subsequently, the recitation, or dialogue, was the most important, till gradually the chorus became incorporated with the action of the piece.

Sometimes the chorus, it is said, was to speak, and then their chief, called *coryphæus*, spoke in behalf of the rest. The singing was performed by the whole *choir*. When the coryphæus struck into a song, the chorus immediately joined him—an action corresponding with that of “a voice from the throne,” to which there is the response of a great multitude, (Rev. 19 : 5, 6,) in the last choral action of the Apocalypse. Sometimes in the course of the representation, the chorus joined the actors with their complaints and lamentations, on occasions of unhappy incidents; we do not find any joint action like this in the Apocalypse, but the lamentations of the kings of the earth, the merchants, ship-masters, and mariners, at the fall of Babylon, correspond very nearly with the *commos*, or wailing scenes, of the Greek drama. Latterly, a function of the chorus was to engage the attention of the spectators, while the actors were behind the scenes. Corresponding with this, we find most of the choral actions of the Apocalypse precede an entire change in the character of the subjects represented: as from the description of the reign of the beast on earth, to the view of the Lamb on Mount Sion.

The songs of the Greek chorus usually turned upon

what was just exhibited, and were not to contain any thing but what was suited to the subject, and had a natural connection with it. This purpose we find most fully exemplified in the actions of the apocalyptic choirs—they all bear this relation either prospectively or retrospectively.

“Ancient Greek tragedy,” says a writer to whom we are indebted for many of these remarks, “consists of a union of lyric poetry and dramatic discourse, which may be analysed in different ways. The chorus may be distinguished from the actors, song from dialogue, the lyrical element from the strictly dramatic. But the most convenient distinction in the first place, is that suggested between the song of many voices and the song or speech of a single person. The first belongs to the chorus only; the second to the chorus or the actors. The many-voiced songs of the chorus have a peculiar and determinate signification for the whole tragedy. They were called *stasimon*, when sung by the chorus in its proper place, in the middle of the orchestra; and *parados*, when sung by the chorus while advancing through the side entrance of the orchestra, or otherwise moving toward the place where it arranged itself in its usual order.” * * * * *

“The *parados* chiefly explains the entrance of the chorus and its sympathy in the business of the drama, while the *stasima* develop this sympathy in the various forms which the progress of the action causes it to assume. As the chorus, generally, represented *the ideal spectator*, whose mode of doing things was to guide and control the impressions of the assembled people, so it was the peculiar province of the *stasimon*, amidst the press and tumult of the action, to maintain that composure of mind which

the Greeks deemed indispensable to the enjoyment of a work of art; and to divest the action of the accidental and personal, in order to place *in a clear light its inward significations and the thoughts which lay beneath the surface*. Stasima are therefore only introduced in pauses, when the action has run a certain course." * * * *

"In this manner these songs of the assembled chorus divide the tragedy into certain parts, which may be compared to the *acts* of modern plays, and from which the Greeks called the part before the parados, the *prologue*, the parts between the parados and stasima, *epeisodia*, the part after the last stasima, *exodus*. The chorus appears, in this kind of songs, in its appropriate character, and is true to its destination, namely, to express the sentiments of a pious, well-ordered mind, in beautiful and noble forms." "The number, length, and arrangement of these parts admit," it is added, "of an astonishing variety."

How well these peculiarities of the Greek chorus accord with the action of the apocalyptic chorus, we shall notice hereafter. We have quoted the account at length, because it throws a particular light on the language of the apocalyptic chorus, whether it be that of one or of many voices. For while we maintain that the language and symbols of the representations generally are to be applied to elements of doctrine, figuratively spoken of as animated beings, and even as human beings, we think it may be reasonably allowed, where the obvious scene and circumstance require it, to take the language of the chorus (whether song or speech of one or of many voices) out of this general rule, "*divesting its purport of the accidental and personal, in order to place in a clear light its inward signification*

and the thoughts which lay beneath the surface," as we shall have occasion to show in commenting upon Rev. 7 : 9-21, and 21 : 3, 4.

The Athenians, it is said, could judge of the character of an actor, and of the part he was to perform, by the quarter whence he made his appearance. The walls on each side had certain openings. Each of these openings had its established and permanent signification. A distinct meaning was attached to the right and left side. A person entering on the right side came from the country, on the left from the city. The main wall, or scene, had three doors ; the middle called the royal door, represented the principal entrance to the abode of the sovereign ; the right led to the apartments of guests ; the left to the shrines, prisons, or other secluded apartments. The moment an actor appeared, his relation to the whole drama could be decided upon. Such is the information we may derive from noticing the place or position whence the Apocalyptic *actors* make their appearance : from heaven, from the earth or land, from the sea, from the throne, the temple, the altar, the east, the bottomless pit, etc. All these sources are to be taken into consideration in the interpretation of the subjects connected with them.

We have an instance (Rev. 9 : 13) of a voice heard by the apostle as coming from the horns of the golden altar, corresponding in the action with a voice said to have come from the sacrificial table near the altar, in the representation of a religious festival of the Greeks, the voice being a response to the action of the chorus, then surrounding the altar, no doubt in relation to an offering made or being made.

The Greek drama having originated in acts of religious worship, under the great masters of Greek tragedy, it was serious and instructive, or so intended. The paraphernalia of the stage had its religious features. The altar of the deity worshipped, was in the centre of the orchestra. Altars and temples, as well as thrones, were ordinary parts of the scenery; the grand chorus occupied a central position; actors performing the part of heroes or spectators, came forth in front; an immense multitude of all ranks of persons composed the audience.

We can hardly forbear comparing these particulars with the scene described by the apostle, Rev. 4 and 5. The elements of the latter are, indeed, much more sublime and extraordinary; and in magnitude, the difference is as the infinite to the finite; but there are certain features in the arrangement which bring before us at once the resemblance between the *coup d'œil* described by the apostle, and the bird's-eye view we may imagine of an immense theatre, exhibiting the throne, the chorus before and round about the throne, the immense multitude of spectators; some joining occasionally in the song of the chorus, and all uniting in their plaudits when the treatment of the subject excited such an expression of approbation.

The comparison suggests the separation of the matter of these two chapters (Rev. 4 and 5) from the subsequent representation. Rev. 4 exhibits what may be termed the *eternal state of things* in relation to the Supreme Being, without reference to the coming exhibition. The chorus of the four living creatures is the language of the eternal attributes of divine sovereignty; and the response of the twenty-four elders is the purport of divine revelation, that

purport being as unchangeable as the mind of God. The action of this chorus is always in process, and is not therefore to be considered as a chorus of the piece about to be presented. "They rest not day and night."

Revelation 5 presents the scenic state of things prior to the exhibition. The chorus here, Rev. 5 : 8-14, may be classed with the Greek *parados* ; the action of which, by the description given of it, must have been preparatory to the representation of the *drama* itself; accordingly the *matter* preceding the singing of this chorus, (Rev. 5 : 6, 7,) must be classed with the Greek *prologue*.

This distinction is important, because, as the dramatic action of the Apocalypse does not commence till the commencement of the 6th chapter of Revelation, the *unity* of the piece is to be looked for between that commencement and the close of the vision.

On the Greek stage, the same actor often personated successively different characters, male and female. To a person familiar with these representations, there was nothing incongruous in these different appearances of the same individual; as in the Apocalypse we find the form "like unto the Son of Man," the Lamb, the rider of the white horse, the bride, the holy city, etc., to be different presentations of the same divine *Word unveiled*.

Greek tragedies were so constructed, that the action of which they were composed, might with propriety pass on the same spot, as in the court of a royal palace. So in the Apocalypse the whole exhibition may be supposed to have passed under the eyes of Him who sat upon the throne, (Rev. 4 : 2 ; 5 : 1.)

Certain actions were imagined to pass behind the scenes,

and were only *related* on the stage. Hence the importance of the parts of messengers and heralds. Of this we have examples in the Apocalypse, angels being literally messengers and *heralds* when they perform the part of such. With the Greeks, it is said, this arrangement was favored, partly because it is never the outward act with which the interest of ancient tragedy is bound up. Thus we find, in the vision of the apostle, some parts spoken of as seen by him; others as related to him, or in his hearing, by one of the chorus of twenty-four elders, or by an attending angel, (Rev. 7 : 13 ; 22 : 8, 9.)

In the old Greek tragedy, there was a prevailing *myth*—a hidden meaning—conveyed beneath the symbolical action of the piece, in relation to some moral, political, or religious principle. How well such a purport agrees with the Apocalypse, it is hardly necessary to say. The *myth* of the latter, indeed, is of a far more exalted character; and the spectators (the Christian world in general) have been far more backward and less unanimous in their judgment of the hidden meaning than were the Greeks, in comprehending the *under sense* of their representations; but that there is such a hidden meaning (*hyponoia*) in the book of Revelation, no reasonable person can deny.

The tragedy of antiquity, we are told, originated in the delineation of some suffering or passion; as in the wrath of Orestes, which formed the basis of the piece representing it. It was the great endeavor of the Greek art to exhibit the character and rank of the individuals, whom it grouped together, and to present to the eye a symmetrical image corresponding with the idea of the action to be represented. So tragedy, as defined by Aristotle, is “the

imitation of some action that is serious, entire, and of a proper magnitude, effecting through pity and terror, the refinement of these and similar affections of the soul."

"The wrath of the Lamb" (Rev. 6 : 16, 17,) differs in its nature and object from that of the Greek prince; but it forms the *basis* of action in the exhibition described by the apostle. From the scene of terror and dismay depicted on the opening of the fifth seal, to the close of the 20th chapter of Revelation, the action has throughout relation to the wrath of the Lamb—whether the instrumentality be that of fire, hail, and blood, upon the earth and its productions, or that of the scorpion locusts, or that of the Euphratean cavalry; or fire from the mouths of the witnesses in sackcloth, or the expulsion of the great serpent from heaven; or whether the operation be that of the harvest and the vintage; the effusion of the seven vials; the earthquake; the destruction of Babylon; the contest with the beast and the false prophet and the kings of the earth; with Satan and Gog and Magog; whether in the scene of judgment, the perdition of Death and Hell, or in the exclusion from the Holy City of every thing that defileth or maketh a lie—all are representations of the same "wrath of the Lamb," and of wrath against like objects, these objects being elements, or principles, of a doctrinal character, figuratively spoken of as human beings, opposed to the divine plan of salvation by grace through the vicarious work of the Lamb of God.

Keeping in view this *basis* of the apocalyptic exhibition, we shall perceive in it all the unity of conception, all the serious and entire action of a proper magnitude, required for a tragedy by the great master of Greek criticism. Nor

is there less attention to the grouping of individuals and the exhibition (symbolical, however,) of their rank and character, whether supposed to be real or assumed.

As there is a correspondence in the construction and seriousness of intent in the old tragedy, with the arrangement and solemn import of the vision of the apostle, so there is a like similarity in the scenery presented to the imagination.

Simplicity and unity of plan, required no complete change of scenic decorations; but in Athens, we are told, there were machines of a triangular form, which, being turned round, presented views corresponding with the scenes produced. There was the home side, the foreign side, the view of a temple, of an inner court, of a camp, a forest, or a sea, etc. This was sufficient for the purpose designed; as it was not the acts themselves, but the circumstances arising out of the acts when accomplished, which occupied the reflections and feelings of the chorus and of the audience.

Machines for raising figures from beneath the stage, or bearing them through the air, for the imitation of thunder and lightning, etc., were occasionally employed; and winged cars, and strange hippographs, were by turns introduced. The *deus ex machina* resembled the monologue: some divinity appearing in the sky, announcing the decrees of fate, and bringing the plot to a just and peaceable conclusion. Instead of the *deus ex machina*, the apostle describes a mighty angel, setting one foot upon the land and the other upon the sea, and thus announcing the decree of the Most High. Instead of the strange hippographs, we see in the Apocalypse the seven-headed and

ten-horned serpent, and the beasts from the sea and land. Instead of the flying cars, the apostle describes angelic heralds flying through mid-heaven, (Rev. 19 : 6-9,) while the angel proclaiming the fall of Babylon, (Rev. 18 : 1,) the attending angel announcing the blessedness of the marriage feast, and the angel taking the apostle to see the bride, the Lamb's wife, (Rev. 21 : 10,) severally perform their parts in *bringing the plot to a just and happy conclusion*.

The great masters of Greek tragedy, as they are justly called, flourished about five hundred years before the issuing of the Apocalypse ; but we may imagine that if any one of them had met with that divinely inspired production, being told it was such, and as such necessarily perfect in its kind, his attention would have been at once arrested by the dramatic features we have noticed. Instead of being deterred from an examination of the work by the peculiar *strangeness* of its symbolic pictures, he would have perceived immediately that, under these there was a myth, or hidden meaning, to be sought for. From the resemblance of form, in the dramatic portion of the vision, to that of a regularly constructed tragedy, he would have been persuaded that there was in it a *plot*, a tissue of narration, and a unity of plan, the discovery of which must be indispensable to an understanding of its *myth*. If there be this unity of plan—such a connection of circumstances, (he would argue,) there must be a principal character, (a *protagonist*, according to the Greek nomenclature.) There must be a basis of action ; an opposition of parties, each having its chief ; and from the apparently belligerent complexion of the narrative, there must

be a warlike contest, a triumph of the victor, and a happy or unhappy conclusion. The unravelling of these particulars, and a perception of their connection, *as a whole*, are necessary, he would say, to the discovery of the instruction to be conveyed.

Such is the improvement, we think, to be derived from the comparison traced out. There is a *myth* covered by the symbolic exhibition of the Apocalyptic vision; to discover it we must contemplate the piece as *a whole*; there is a unity of plan; there is a principal character corresponding with the Greek *protagonist*—who is he? There is a basis of action—what is it? There are contending parties—who and what are they? There is a final contest—who is the victor? who are the vanquished? what is the *triumph* of the victor? what the happy conclusion? and what is the lesson taught? To reply to these inquiries we must examine the form or construction of the whole vision, analyse its symbolic representations, notice their connection, and adopt a consistent system of analogy for the interpretation of the figures, figurative terms, and language employed. And if, as we suppose, the *myth*, or lesson taught, consists in a development of the doctrines of the Christian faith, we must appeal for the correctness of our interpretation to its correspondence with the whole purport of divine revelation, as it is handed down to us in other portions of the sacred Scriptures.

CHAPTER III.

ARRANGEMENT AND CHORAL DIVISIONS OF THE APOCALYPSE,
AS THEY CORRESPOND WITH THE FORM OF THE ANCIENT
GREEK DRAMA.

THE three first verses of Rev. 1, occupy the place of the title-page of a modern book. The remainder of that chapter is a preface; the apostle relating therein the circumstances under which the vision was vouchsafed, and the directions given for its circulation.

Rev. 2 and 3 consist of an introduction, in the form of messages to certain seven churches of Asia. These messages, with some commendations of what is good, detail certain errors countenanced by the angels of these churches; with reference, at the close of each epistle, to an individual spoken of as the *conqueror*, (Greek, "the conquering,") he that overcomes, or the overcoming; a character equivalent to that of the protagonist of the Greeks.

Apparently, the angels of the churches had been under some wrong impressions as to who this conqueror should be, perhaps supposing it might be one or more of themselves. Their views in this respect are corrected, by showing from the narrative given, and from a comparison of the rewards promised with their fulfillment, that, as there is but one name under heaven whereby we can be saved, so there is but one combatant in the working out

of the divine plan of salvation, who is to be contemplated as the conqueror or “He that overcometh.”

Rev. 4, is occupied with a description of the scene presented to the favored spectator at the commencement of the exhibition: the throne and he that sat upon it, the four living creatures round the throne, (the attributes of divine sovereignty,) the twenty-four elders or presbyters, (representatives of divine revelations,) all of whom are particularly described.

Here there is a choral action of adoration, responded to with prostration, spoken of as being continual, “they rest not day and night.” This we must consider as something eternally in operation; the attributes of divine sovereignty and the elements of divine revelation, (the substance itself of that revelation,) virtually combining in setting forth the holiness and worthiness to receive glory, and honor, and power, of the Supreme Being, *as the Creator of all things, for whose pleasure all things were and are created.*

The action of this chorus we consider something irrespective of the vision about to be described, and as there is no mention here of any other being than the Lord God Almighty, as the object of praise and adoration, the scene is equivalent to the representation of the Supreme Being as he has been, and is, and will be throughout eternity—the “all in all,” the process of giving up the kingdom to the Father, spoken of by the apostle, 1 Cor. 15 : 28, being a matter of manifestation only; as the perfect sovereignty of the Deity must, in the nature of things, be ever the same.

The next scene presented (Rev. 5 : 1–14) is still pre-

paratory only to the exhibition about being made ; that exhibition resulting from the opening of a book in the hand of Him who sat upon the throne. The book is sealed with seven seals. Some one worthy to open the book and loose the seals thereof is called for ; of the immense concourse of beings present, but one is equal to the task, and this one, in appearance, a Lamb, as it had been slain ; himself an element of the sovereignty represented by the throne. Immediately upon his taking the book the four living creatures, and the twenty-four elders, prostrate themselves before him and sing “ a *new* song,” ascribing *their* redemption to him as a reason for his worthiness to take the book, and to open its seals, being made also by him kings and priests unto God, and thus caused to reign on the earth ; that is, as we shall see, on the new earth.

As we now confine ourselves to the construction only of the vision, we defer any remarks on this new song, or those who sing it for the present ; but as it is responded to by an immense multitude of angels, who join in with the chorus of the living creatures and elders, and as it is again echoed by every created thing, and again responded to by the four elements of sovereignty, and the twenty-four elders, we can not but compare the whole action to the strophes and antistrophes of the Greek chorus. Such as it is, we deem it equivalent to the *parados* of the Greek drama, and consequently class the matter, Rev. 5 : 1-7, as the *prologue*.

Revelation 7 : 9-12 furnishes the next chorus of many voices. It is a recitative rather than a song. The multitudes of nations, kindreds, etc., in white robes, ascribing

salvation to God and the Lamb,* with a response by the angels around the throne, the presbyters and the living creatures.

As it is said, the ideal or supposed spectator, formed a part of the constituents of the Greek drama, and occasionally joined in the chorus, so these multitudes, whom no man could number, occupy the position of the ideal audience on the Greek stage.

This second chorus of many voices, may be termed the first *stasimon*, and the intervening matter, from Rev. 6 : 1 to 7 : 8, the first *epeisodion*, representing as it does, the commencement of the dramatic action ; or rather the state of things at that commencement : namely, the going forth of the four mounted combatants, the cry of the captive souls under the altar, the great earthquake, the panic of the inhabitants of the earth, in anticipation of the *wrath of the Lamb*, the *hurting* by the four winds, and the sealing and safety of the twelve thousand of each of the twelve tribes.

Thus far, the *status* only has been exhibited ; that is, the scene and the condition of things at the commencement of the action of the piece. The going out of the forces, to be engaged in the coming contest ; the cry of the oppressed for the vindication of their cause ; the commotion in earth and heaven, caused by the hostile preparations ; the apprehension of danger on the part of those who previously maintained a despotic sway, and the security of all bearing the seal of God in their foreheads.

The remainder of Rev. 7 from 13th verse, is the language of a chorus of *one voice* ; explanatory and prophetic

* God and the Lamb are afterwards seen to occupy the same seat of sovereignty.

of the *denouement* of the piece. In the representation of the exulting character of these choral songs, it must be remembered that the scene is laid in heaven; and thus fore-reaches upon the earthly scenes afterwards represented. So, the prediction of one of the elders, Rev. 7 : 13-17, is represented as fulfilled, Rev. 21 : 4, 6, and 22 : 3, 4.

The third chorus of many voices is described, Rev. 11 : 15-18—a recitative uttered by great voices in heaven, and responded to by the twenty-four elements of divine revelation. The matter between this stasimon and the preceding comprehends the altar-scene in heaven, the giving out of the seven trumpets, the results of the sounding of the four first trumpets, and of the two first *woe* trumpets, with the account of the two witnesses. The matter of the tenth chapter is accessory; preparative and explanatory of what follows. This third chorus ushers in the last *woe* and the sounding of the last of the seven trumpets. The fourth chorus is described, Rev. 14 : 2, 3. The preceding matter comprehends the account of the appearance of the woman and dragon in heaven; the war in heaven; the expulsion of Satan and his angels from heaven; the persecution of the woman on earth; the appearance of the ten-horned beast from the sea, and the two-horned beast from the land, with a relation of their prosperity and power.

The song of this chorus is uttered by the one hundred and forty-four thousand elements of the divine plan of redemption, (as revealed in the Scriptures,) as they stood around the Lamb on Mount Zion. The song may be considered the substance of all that is revealed of that plan, and, of course, no other element could reveal the same; as it is said, “no one could sing that song but the one hundred and forty-four

thousand" uncontaminated elements of truth. Here the scene is laid in heaven, as it is also in the *matter* following, as far as Rev. 15 : 1, including the several announcements of angelic heralds; the appearance of the one like unto the son of man on the *white* cloud, the harvest, the vintage, and its results.

The fifth chorus of many voices, (fourth stasimon,) is sung by those who had gotten the victory over the beast, etc. They sing the song of Moses, and the song of the Lamb, being themselves those elements of divine revelation, (O. and N. T.,) which virtually overcome the errors symbolized by the beast and his allies. The song is prospective in the order of representation; the victory referred to, being that represented as having taken place on earth, Rev. 19 : 11-21. The armies in heaven following the Word of God, are, in fact, those here represented as singing the song of Moses, and the song of the Lamb. The difference is between scenes in heaven and scenes on the earth, without any reference to difference of time; the first showing a process in the divine councils; the last the carrying out of those councils on earth.

The sixth and last chorus of many voices, (Rev. 19 : 1-6,) immediately succeeds the accounts given of the destruction of Babylon, which accounts are expansions of the relation given Rev. 16 : 19, of Babylon's coming in remembrance before God; as the whole of the remaining exhibition may be considered an expansion of the summary account, given of the results of the test applied to the *air* by the pouring out of the seventh vial, (Rev. 16 : 17.) The intervening matter, between the fifth chorus and the sixth, comprehends the scene in heaven of the temple, and

the giving out of the seven vials, and the scenes on earth of the effusion of these vials.

The action of this last chorus, and the representations succeeding it, may be classed with the *exodus* of the Greeks; the matter corresponding with what we call the *catastrophe*; as with a little attention we perceive in it a grouping together of all the leading characters before spoken of, with their respective fates, excepting only the harlot, Babylon, whose destruction before related, was necessary in the nature of the case, ere the bride, or true wife, could make her appearance.

The admonition, Rev. 16 : 15, is the language of a chorus of one voice; as such, it may be applied to the disciple directly; but we think it has reference to the decisive battle, the account of which, Rev. 19 : 11, should be considered as immediately connected with it; the intervening particulars respecting Babylon (Rev. 17 and 18) being episodical and accessory.

The particulars of Babylon are first given under the figure of a woman, in which character she is the opposite of the wife of the Lamb. Her destruction is afterwards (Rev. 18) more particularly described as a city. As such she is the opposite of the holy Jerusalem. Adhering to this figure of a city, a chorus of one voice gives an account of the wailing or lamentations (the *commos*) over the destruction of Babylon; closing this account with a call upon the elements of divine revelation (apostles and prophets) to *rejoice* over the same event. The scene then exhibits the action of a mighty angel casting a stone into the sea, with which the fall and end of Babylon is compared; the comparison being accompanied with a finale

malediction. Then follows the last chorus, already alluded to, in which the readiness of the true wife of the Lamb, for the marriage feast, is announced; this feast being equivalent to a publication or manifestation of the marriage; a rite symbolical of *identity of being*, and thus representing the Lamb and the Lamb's wife as one individual.

Immediately in connection with this annunciation of the chorus, the scene of the great battle of Armageddon is exhibited. The two contending parties are brought together. The rider of the white horse (he that was first seen going out "a conqueror and to conquer") is here again seen victorious; his enemies are overcome—the kings of the earth and their armies are slain by the sword of his mouth, and their flesh given to the carrion birds of the air. The beast and false prophet are taken as in a snare, and cast into the lake of fire—Satan is bound in chains in the bottomless pit. Tribunals of judgment, called as it were upon the field of battle, assign rewards to those who had suffered in the cause of the victor—the captives under the altar, now liberated, and their blood avenged. Again, Satan having been loosed from the pit, the nations (Gentiles) are led on by him to besiege the camp and the beloved city. Fire from heaven destroys them all; Satan is cast into the burning lake. A great white throne is seen—earth and heaven flee away—the judgment of the dead takes place, the sea gives up its dead, and is itself no more—death and hell give up their dead, and are themselves judged, condemned, and cast into the lake of fire. A new heaven and a new earth appear. The bride, before announced as ready for the feast, is now seen

descending from God out of heaven, adorned for her husband.

As in the case of Babylon, the figure of a woman was changed into that of a city; so here the figure of the bride of the Lamb is changed into that of the holy city—the new Jerusalem. And as the particulars were before given of the destruction of Babylon, and of the lamentations over her fall; the particulars are now given of the glory of the new Jerusalem, and of the abundant provision for eternal life with which she is furnished. Such is the grouping of characters and of circumstances belonging to the *exodus* of the apocalypse, constituting what we think may very properly be termed the *catastrophe*.

The tissue of the exhibition, resulting from the opening of the sealed book, having been thus concluded, the remainder of the vision, from Rev. 22 : 16, may be considered in the place of an epilogue, being, in the nature of the case, a comment upon the representation previously made.

NOTE.—“The many-voiced chorus” is said to have divided the ancient Greek tragedy into a certain number of parts. By some, these divisions are limited to four, five, or six. Others are of opinion that the number varied according to circumstances, and could not be limited. Not deeming the number important, our divisions are intended only to show the general resemblance of arrangement.

In each of our choral divisions (acts) there must be supposed certain changes of scene; changes made not only during the action of a chorus, but also occasionally in the intervening representations. The apostle’s position does not change, but, as a privileged spectator in heaven, he sees, or has an account given him of things taking place, at one time in heaven, and at another on the earth. It is of some importance to keep this distinction in mind, otherwise there would seem to be occasionally a repetition, as in the proclamation of the fall of Babylon, first made in heaven, afterwards on the earth.

The whole representation must be supposed to take place under the eye

of Him who sat upon the throne. The throne, therefore, with the four living creatures, and the twenty-four elders, and the multitude of the heavenly host round about the throne, are to be contemplated as occupying the background of the scene throughout; the changes taking place in the foreground. As it is said of the Greek drama, an entire exhibition may be supposed to take place in the court and presence of the sovereign; so indeed we might say of the divine plan of redemption, that God hath purposed it for his own pleasure and for his own glory. It is something which he himself contemplates with peculiar delight.

By scenes in heaven and scenes on the earth, we mean such only *figuratively* speaking. The apostle in vision witnesses certain pictorial representations; some as in heaven, and some as in earth. The first reveals the determinations in the counsels of the Most High; the second, the carrying into effect of those counsels; both equally symbolical, and alike important to the reader, as bearing a strict analogy with the truths and errors represented in them.

We shall notice the changes of scenery more particularly hereafter.

CHAPTER IV.

PLOT OF THE APOCALYPSE—ITS UNITY, AS EXHIBITED IN THE
PROGRESS OF ITS PRINCIPAL CHARACTER.

HAVING in the preceding chapter gone over the choral divisions of the Apocalypse, we are now to take a view of the *plot* of this sacred composition, the better to perceive the unity of the piece, the connection of its several parts, and its principal character, preparatory to ascertaining its *myth* and the lesson it conveys.

Assuming the form of the book of Revelation to be dramatic, the suggestion occurs to us that, if dramatic, there must be something in the representation like the progress of a distinguished individual, a warrior perhaps, whose course is to be traced from the commencement to the end; the issue or catastrophe showing the drift of the narrative, and indicating the particular instruction to be drawn from it.

Such a character being supposed, there must be enemies with whom he has to contend; there must be a cause for the contest, and obstacles to overcome: we wish to know what the object of the war is, who the enemies are, and what will be the triumph of the victor.

In the epistles to the seven churches, we find certain promises made to *one*, whoever this may be, who proves to be the conqueror in a certain contest in contemplation.

This individual is spoken of throughout, in the singular number, as *the conquering* (one), or he that conquers. There are several different rewards promised, but apparently they are all destined for the same victor. Some of the promises, besides, are of such a peculiar character that we can only apply them to one being, and that one must be something more than human.

We have thus two means of ascertaining who the favored individual may be: *first*, the course of the narrative and its results, from which we learn who is in fact the victorious leader, finally overcoming every hostile power; *second*, in the event of the success of the personage thus pointed out, we have to compare the promises made, with their fulfillment to him.

The dramatic action of the Apocalypse, as we have noticed, commences with the opening of the first seal. Here we are at once struck with the description of a warrior, going forth as *a conqueror* and *to conquer*, or *overcoming* and *to overcome*.* He goes forth upon a white horse, armed with a bow. Is this the conqueror? He has triumphed hitherto. Is he to do so still? Three other combatants go forth at the same time. Are these his enemies? will he triumph over them? and what others has he to overcome? We lose sight of all four of these for some time in the subsequent representation, although they may be supposed to act on several occasions, by their respective forces, as through so many instrumentalities. The rider of the white horse is the only one who reappears personally on the field as a combatant.

* The Greek term is the same for both of these English terms.

On the occasion of the opening of the sealed book, the Lamb, the Lion of the tribe of Juda, is said to have *overcome* to open the seals; but we do not consider this the contest in contemplation.

On the opening of the fifth seal, we hear of the cry of certain captives (souls under the altar) for the vindication of their cause—we want to know whether the conqueror succeeds in delivering them, or in avenging their blood; and on the opening of the sixth seal, a panic-stricken multitude is represented fleeing from the *wrath of the Lamb*, as in dread of some invading foe—we want to know whether the conqueror is on the side of the Lamb, or one of this multitude. Further on we find a beast from the bottomless pit, spoken of as having conquered and even slain the two witnesses, notwithstanding the extraordinary powers given them to destroy their enemies.

Is this beast, then, the conqueror? where is the rider of the white horse? has he, too, fallen under the power of the beast? Waiting the issue in suspense, our anxiety is somewhat relieved by the account given of the “war in heaven.” Michael and his angels fought against the dragon and his angels, and the dragon and his angels were cast down from heaven to earth, the brethren having *conquered* him (the dragon) by the blood of the Lamb. Here the Lamb appears as the victor, by the power of his blood. But this is a war in heaven; the dragon is still unsubdued on earth, although upon earth he may contend under different characters; as in the beast from the bottomless pit—the murderer of the two witnesses.

There are now, apparently, two conquerors in their respective fields—the Lamb in heaven, the dragon upon

earth. If these two powerful combatants meet, "which," it may be asked, "will be the conqueror?" For a time they seem destined to avoid each other; reminding us of the contest between Turnus and Eneas in the epic of Virgil. We have still the impression that the rider of the white horse will appear again, and if so, that he will be on the side of the Lamb.

We do not find the Lamb, as such, appearing in the field on earth; and on the other hand, the dragon, as if to avoid being recognized in his proper character, commits his cause to a substitute; transferring his seven heads and ten horns, his throne, his power, and great authority, to the beast from the sea. This beast, the impersonation of Satan himself, makes war with the saints, and, it is said, *overcomes* or conquers them.

On the other side, the Lamb is in heaven; and on earth, instead of the rider of the white horse, we know only of a persecuted woman, whose child, for its own preservation, has been taken from her, and who is now driven into the wilderness—while the vicegerent of Satan not only sustains himself but upholds also in her power and licentiousness, a female sovereign, of so vile a character as to be termed the mother of harlots and abominations of the earth.

Is this beast, then, the conqueror? Are we to join in the acclamations of his subjects: "Who is like unto the beast? who is able to make war with him?" We can not believe it. The malediction of the Most High is pronounced in heaven upon this element of error and his adherents; he is denounced, according to the number of his name, as the *adversary of the cross of Christ*, and all

who bear the mark of his title are to share his fate—the fate of his consort (his *image*) having been already also announced. Besides this, it is predicted of the ten kings, represented by the ten horns of this beast, that they shall be conquered by the Lamb, who is declared to be King of kings and Lord of lords. Still, we have two conquerors before us, each claiming the supremacy: the Lamb on the one side, and the beast, the representative of the dragon, on the other. As to the rider of the white horse, we are almost disposed to say as the children of Israel did of Moses: “We know not what has become of him.”

We are now, however, about being relieved from this state of suspense. Preparations are being made for a battle, which is to decide in a great measure the question between these two hostile powers. The dragon, the beast, and the false prophet, have sent their emissaries to the kings of the whole earth, to summon them to the great struggle, about to be made with the heavenly powers. And the Supreme Ruler of events also has so ordered it that the meeting takes place on his own chosen ground, (the Mount of the Gospel.)

The contending forces are seen in battle array against each other, the beast and his vizier, and the kings of the earth with their armies, on one side, and the rider of the white horse, who now makes his long wished for appearance, with his armies, on the other side; while, prophetic of victory on the side of the latter, a herald summons birds of prey to feast upon the flesh of the slain.

The charge of the heavenly cavalry, under the conduct of the WORD OF GOD (as the name of the rider of the white horse is now called) is irresistible—the contest is

soon over ; it is as when the same Word spake and it was done ; when he said, "Let there be light, and there was light." The beast and the false prophet are taken, according to the Greek, as in a snare. The kings of the earth and their armies are slain by the sword out of the *mouth* of the Word of God. The beast and the false prophet are cast into the lake of fire, and Satan himself, the author and instigator of the war, is, as a result of the victory, confined, bound with a great chain, in the bottomless pit.

There can be no hesitation, now, in fixing upon the rider of the white horse as preëminently the *conqueror*. In the description given of him, (Rev. 19 : 13,) he is called the Word of God, but he wears also the insignia of the King of kings and Lord of lords, and is destined, as it is declared of him, to rule the nations with a sceptre of iron. He is thus identified with the Lamb, as well as with the child caught up to God and his throne, for preservation from the jaws of the dragon. All the conquests or victories before ascribed, therefore, to the Lamb, are equally those of the Word of God.

In heaven, the Lamb contends with and overcomes the ten kings, (the ten horns of the dragon.) On earth, under the appellation of the Word of God, the same being contends with and overcomes the representatives of the dragon and their allies. There is, in fact, but one conqueror. It is, however, especially in reference to the contest on earth, that we are to contemplate the conqueror as the recipient of the promised rewards. In heaven, or in the heavenly counsels, the blood of the Lamb overcomes the accusations of Satan, (the dragon;) on earth the Lamb, in the person of the Word of God, executes that wrath which

was the cause of so much dread on the part of the inhabitants of the earth, as exhibited on the opening of the sixth seal—a dread well founded, as appears by the issue of the battle just described.

But the execution of this wrath was not the only object of the contest. The souls in captivity under the altar were to be released, and their cause vindicated. So we find immediately after the victory gained by the Word of God, and the destruction of their enemies, these souls not only released, but even raised to tribunals of judgment, being made virtually judges in the cause for which they had before suffered.

But there was yet another battle to be fought, and a *siege* to be raised. Satan, loosed from his prison, gathers together the nations of the earth, and lays siege to the camp of the saints, and the holy city. Here he is defeated, as it is said, by *fire from God out of heaven*. This would appear, at first sight, as something in which the rider of the white horse had no part; but that warrior is the Word of God, and the Word of God is a *fire*. Fire from heaven—a revelation of the divine will or purpose. The conqueror is the same, the symbolic figure only is changed. So, immediately after this victory, we find the *white* horse exchanged for a *white* throne, the Word of God being now fully revealed as the *fiat* of divine sovereignty itself. Before or by that Word of God, the elements or principles of doctrine, represented as the *dead*, (apparently those slain in the great battle of Armageddon,) are judged, and with these, the rider of the *green* horse, Death, and the Hell that followed with him. These both are not only judged, but are also cast into the burning lake. We do

not rest our proof, however, of the identity of the Word of God with the Lamb, upon his titles alone. The course of the narration will lead us to the same result.

The rider of the white horse is not spoken of assuch, after the relation of the great battle of Armageddon; but almost coincident with that victory, a personage not before recognized, is introduced. The *wife of the Lamb* is said to have made herself ready for the marriage feast; as if, prior to this, although the true wife, she had not been known as such, another female, of a different character, having usurped her place in public estimation. That hindrance being removed by the destruction of Babylon, the true wife is prepared to take her place at the festal board, in the presence of those who are to bear witness to the celebration.

The woman clothed with the sun, and the moon under her feet, was no other than this wife of the Lamb; her infant being a type of the element of propitiation, originating from the divine purpose of salvation, and on other occasions represented by the Lamb himself. Driven into the wilderness by the persecution of the dragon, she was there in seclusion during the reign of the beast and that of the harlot. Prepared, as she is said to be, for the feast, she may now be considered as coming out of the wilderness, like her of whom inquiry is made: "Who is this that cometh from the wilderness, leaning on her beloved?" She does not, however, actually make her appearance till after the great changes we have alluded to as resulting from the judgment of him who sat upon the *white throne*, and the fleeing away of the old earth and the old heaven. Then, when all things are made new, when there is a new heaven and a new earth, and no more sea, the bride of the

Lamb is seen, not merely coming out of the wilderness, but descending from God out of heaven. We then find the wife of the Lamb to be the new, the holy Jerusalem, the holy city, of which the apostle Paul speaks as "Jerusalem above," and which he tells us is the *new covenant*, the opposite of that represented by the bondmaid.

This new covenant is thus represented, in the Apocalypse, as the bride or wife of the Lamb. It is the divine plan of salvation by grace through the vicarious sacrifice of Christ; the opposite of the old covenant, or plan of salvation by works of the law. The divine plan of salvation is the mind or purpose of God; and that mind or purpose is the Word of God—the Word, or *logos*, of which John speaks in his Gospel, as having been impersonated in Jesus Christ. The wife or bride of the Lamb, being thus a figure of the divine purpose of salvation, and the rider of the white horse being also a figure of the same divine purpose, the two figures represent the same thing, being changed only to correspond with the circumstances of the representation for which they are employed.

When the illustration of a contest was required, the figure of a conqueror was made use of, and such was the rider of the *white horse*; but all enemies having been subdued, a different *truth* is to be illustrated. It is to be shown, that the Word of God and the Lamb are one and the same individual. This is done by the figure of a marriage—a rite by which two individuals are *accounted* one. The symbol of the warrior is thus laid aside. The bride, or wife, now represents the Word of God, (the conqueror,) and the wife of the Lamb, being one with her husband,

the Word of God and the Lamb are manifested to be the same being.

In the subsequent description, therefore, of the glorious appearance of the holy Jerusalem, all that is said of the city, is, in fact, a symbolical illustration of the attributes of the Word of God; in other words, the attributes, or rather the features, of the divine plan of salvation by grace. So, at the close of the narration, the Lamb of God being spoken of as occupying the same seat of divine sovereignty as God, he is identified with God. The Lamb and the Word of God being also one, it follows, that the Word of God, or the conqueror, enjoys the triumph of a throne.

We have thus traced in the Apocalypse, the progress of a distinguished character, such as comports with the composition of a dramatic or epic work. The subject of the representation is the conduct of a war. The cause of the war is the state of rebellion of a certain class, figuratively spoken of as the inhabitants of, or dwellers upon, the earth, or men of the earth. The rebels have sustained themselves against their lawful sovereign for a long time. They have imprisoned and shed the blood of the faithful subjects of the sovereign. The evil having reached its height, preparations are made by the sovereign for the complete subjection of these his enemies. Very extraordinary rewards are promised to the warrior who may subdue them. A champion, one who has before distinguished himself by his victories, undertakes the task. He is seen going forth. The wrath of the sovereign is now known to be about being inflicted, and the rebels, in their panic fear, are fleeing to their places of refuge. They

are of all classes, from kings, or chiefs, down even to the bondsman or slave.

The first operation of the war consists in destroying the resources of the enemies of the offended sovereign. This is represented symbolically, by the action of certain physical phenomena, and of venemous animals, (as the locust of the bottomless pit, and the serpent-tailed horses, with their riders, from the Euphrates.) To these preparatory measures may be added the prophesying of the witnesses in sackcloth.

Here our attention is called from the rebel scene of action, to the councils of the sovereign. A traitor in those councils, who proves to be really the instigator of the rebellion, seeks the destruction of an infant, known to be the heir of the sovereign. Failing in this object, he directs his hostility against the mother, who, although herself the wife of a sovereign, is obliged to seek shelter in a wilderness. Meantime, the traitor subject, who has been expelled from the councils of the sovereign, provides the rebels with a chief of his own making, giving to this chief all his own power and great authority. This pretender to the throne is readily received, revered, and obeyed by the rebels. These rebels, hitherto spoken of only as a people, or an assemblage of nations without a leader, are now to be viewed as an organized body. Their chief, or ruler, with imperial sway, and by the advice of his prime ministers, the better to confirm his power, sustains the infamous female before alluded to, as a substitute for the persecuted mother of the rightful heir to the throne.

While a picture is given of the prosperity of these adverse powers, various developments of the councils of the

true sovereign afford the assurance that this prosperity is to be of short duration. An account is first given of the miserable end of the female pretender, opening a way to a restoration of the persecuted wife to the position to which she is entitled. The conqueror, who previously had been operating through the instrumentality of his agents, at length appears in person, with his forces in battle array, the rebels, with the pretender to sovereignty, being also gathered together in all their strength. The champion, by whom the cause of the true sovereign was first undertaken, obtains a decisive victory; enemies are destroyed; captives liberated; the faithful subjects are rewarded; the rebellious are punished, the conqueror being judge. The true wife, revealed from heaven, is seen in her glorious array, and the *denouement* of the piece exhibits the conqueror himself the possessor of undisputed sovereignty.

Such is the *plot*: the subject, the execution of the wrath of a sovereign; the cause of this wrath, a rebellion; the result of the contest, the complete subjugation of all opposing powers, the destruction of the incorrigible rebels as well as of their leaders, and the final triumph of the victor. Accessory to these scenes is the preservation of an infant, the heir to the throne, together with the restoration of a persecuted woman to her position as the wife of the true sovereign. So much for the external character of the representation; the *myth* of the piece is to be gathered from the analogical meaning of this symbolic exterior. Of this we shall treat hereafter, having first to produce a confirmation of our views of the conqueror, by comparing the promises of reward with their fulfillment.

CHAPTER V.

PROMISES TO THE VICTORIOUS CHAMPION, AND THEIR FULFILLMENT.

STARTING with the supposition, derived from the narrative, that the divine plan of salvation, represented successively as the rider of the white horse, (the *Word* of God,) the Lamb's wife, and the holy Jerusalem, is the conqueror, to whom the promises in the epistles to the churches have been given, we are now to see in what manner these promises have been fulfilled.

The first promise is in the letter to the Ephesian angel: "To him that conquereth will I give to eat of the tree of life, which is in the midst of the Paradise of God." (Rev. 2 : 7.)

To eat of the tree of life, is to be nourished by its fruits, even so as to be identified with it, (*accounted* the same:) as to participate in the merits of Christ, is to be accounted one with him,* (John 6 : 48-55.) Such participation, being the means of eternal life, is not merely tasting, but living upon the food or fruit alluded to, as the manna of the wilderness was to the Israelites their only article of food, (John 6 : 56, 57.)

We have shown elsewhere† that the *tree* of life is a

* Corresponding with the mystery represented by the Lord's Supper.

† § 47.

figurative expression (equivalent to that of the *cross* of Christ) for the divine will, purpose, mind, or *Word* (logos) of God. This *Word* being the conqueror, the promise is fulfilled by the manifestation of the identity of that *Word* with the *tree* spoken of. In addition to this, we notice at the close of the representation (Rev. 22 : 2) that the tree of life grows in the midst of the street of the holy city, which city can be no other than the Paradise of God referred to in the promise.

We have shown from the course of the narrative, that the Word of God is identical with the wife of the Lamb, the holy Jerusalem, or Paradise of God, and that the fruit of the tree is the food provided for the city. Thus the conqueror (the Word) has the fruit of this tree not merely for tasting, but for sustenance. The tree bears twelve manner of fruits, but they are all the product of the same plant. The victorious *Word* is the holy city, and as such is nourished by the tree of life. So, we may say analogically, the divine plan of salvation depends for its efficiency (vitality) upon the provision peculiar to it, *the imputable righteousness of Christ*. As the literal cross bore the material body of Christ, so the sovereign will or purpose of God, (the tree, or cross,) yields its provision for eternal life, the righteousness and atonement (the flesh and blood) of Christ. As this is the predominant feature of the divine plan of salvation, so the tree of life is found all over the city, on both sides of the river of the water of life; one element of eternal life depending on the other: where the river flows the tree grows.

The second promise is in the epistle to the Smyranean

angel, (Rev. 2 : 11 :) “He that overcometh shall not be *hurt** (unjustified) of, from, or by the second death.”

The second death is the lake of fire, (Rev. 19 : 20 ; 20 : 14, 15,) the unending trial, to which the beast, and the false prophet, and the devil, and death, and hell, and all not written in the book of life, are condemned.

The book of life, or the Lamb’s book of life, we take to be another figure of the divine plan of salvation, the Word (logos) of God, corresponding with the wife of the Lamb, the cross, and the tree of life. The Word of God is not only written in the book of life, he is himself the book of life, the whole purport of the book of life being the same divine purpose of salvation as that represented by the *Word* of God.

All not written in the book of life, are cast into the lake of fire, but the rider of the white horse, being the Word of God, is written in the book of life, and is, therefore, not subject to this second death. The Lamb, the wife of the Lamb, the holy city, the tree of life, the Word of God, are all written in the Lamb’s book of life; they can not, therefore, be *hurt*, or unjustified, by the second death.

The *revealed* word of God is declared by God himself (Jer. 23 : 29) to be *fire*. It is the fire that is to try every principle and every doctrine, (1. Cor. 3 : 13.) The Word of God, (the divine purpose of grace,) exposed to this trial, must, like the faithful Hebrews, come out from it *unhurt*; not even the smell of fire passing over it. Such we consider the fulfillment of the promise.

The third promise is in the epistle to the angel of the

* § 56.

church of Pergamos, (Rev. 2 : 17 :) “To him that overcometh (conquereth) I will give to eat of the hidden manna; and will give him a *white* stone, and upon the stone a new name written, which no one knoweth saving he that receiveth it.”

The hidden manna and the fruit of the tree of life, are but different expressions of the same thing; that is, the righteousness or merits of Christ, the true bread of life, (Jno. 6 : 32, 33.) Here, as in the first promise, the fulfillment consists in the manifestation of the *sameness* or oneness of the Word of God and the holy city.

The tree of life, a real *bread-fruit* tree, furnishes the holy city with its provision for eternal life. The rider of the white horse (the conqueror) is that city, and to him it is given to eat of the hidden manna, (the bread that comes down from heaven,) the fruit of the tree of life, which is in the midst of the city. As the city represents the Word, or divine covenant of grace, the righteousness of Christ is to that covenant what the hidden manna, or fruit of the tree of life, is to the New Jerusalem.

But there is another mark of distinction connected with this promise, particularly calculated to point out the rider of the white horse as the conqueror, and as the recipient of the reward held forth: the *white* stone, with the new name written or engraved upon it, which no one knows but he that receives it.

The Greek word translated *white*, properly signifies bright, lucid, transparent, corresponding with the description of a splendid precious stone,* upon which a name or

* In our former work, we had not noticed this peculiarity, and accordingly lost sight of the more correct view now afforded. (§§ 66, 67.)

title might be engraved. Such is apparently the stone alluded to.

In the account given (Rev. 19 : 12) of the rider of the white horse, (the Word of God,) it is said "he had a name written which *no one* knew but himself," the name so far corresponding with the promise ; but the *stone* is not mentioned. It is said, however, that on his head were many *diadems* ; as the Greek word, translated *crowns*, should have been rendered.

The *diadem* is well known to have been the insignia of imperial power. A regal crown is usually of some metallic substance. The eastern diadem, it is said, consisted of a shawl woven or interwoven after the manner of a turban for the head. In the times of the Roman Emperors the diadem was a plain fillet or band, of a fine texture, ornamented with one or more precious stones. A name *engraved* upon a diadem, must consequently be graven upon the precious stone or brilliant with which it is decorated. Thus, we may presume, in the case of the rider of the white horse, that the possession of the name, of the peculiar character designated, implies the possession of the precious stone or brilliant, upon which that name is engraved. He, therefore, whose "name is called the Word of God," and who, according to the narrative, *overcomes* the beast and his allies, must be the recipient of the reward here promised. What the name alluded to may be, it is not for us in this connection to inquire. To know it would be a contradiction in terms ; for if it were known to any one else than him who received it, it would not be the name designated. Neither is it material for us to inquire whether the inscription on the stone be a name or a title ; as *Jehovah* is the proper name of the Supreme Being while the terms

God, and Lord, and King of kings, are only titles. It is sufficient for our object to learn that the name described as known only to the recipient was received by the rider of the white horse, (the Word of God.)

The fourth promise is in the epistle to the Thyatiran angel, (Rev. 2 : 26, 27 :) "To him that conquereth and keepeth my works to the end, to him will I give power over the nations, and he shall rule them with a rod (sceptre) of iron; as the vessels of a potter shall they be broken to pieces, even as I received of my Father; and I will give him the morning star."

Whatever is to be understood by the reward here promised, it is evident that the rider of the white horse (the Word of God) is the recipient of it; for it is said in the description of him, (Rev. 19 : 15,) "out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod (sceptre) of iron." So much for the fulfillment of this promise to the *letter*. We shall show in another place our views of the analogical meaning of the terms here employed.

Meantime we notice that the promisor here, as throughout, is the one like unto the *Son of Man*, a scriptural appellation, as we know, of the *Son of God*. The expression "as I received of my Father," refers accordingly to what is said of that Son, Ps. 2 : 8, 9. The recompense is therefore in effect a transfer to the conqueror of that which in the psalm is given to the Son. And if the fulfillment of the promise be such as we suppose it, that fulfillment is equivalent to the coming of the *end*,* spoken of

* The *end* in respect to the development of divine truth, not in respect to *time*.

by Paul, when the Son shall give up the kingdom to the Father, that God may be (manifested to be) all in all.

The title of *King of kings and Lord of lords*, upon the vesture and upon the thigh of the rider of the white horse, further marks him out as possessing the promised rule over the nations; while the action of the sharp sword from his *mouth*, in gaining the victory over the kings of the earth and their armies, is a fulfillment of the promised power to *break the nations to pieces as a potter's vessel*—a figurative allusion to the operation of divine revelation, rightly understood, in destroying systems or doctrines of human invention, founded upon a literal or carnal interpretation of the written word of divine revelation.* A like construction we put upon the term *nations* (Gog and Magog) destroyed by *fire from heaven* in the siege of the beloved city, (Rev. 20 : 9,) the *fire* there mentioned being a revelation, or action of the same Word of God. The prospective style of the expression in the use of the word *shall* is in keeping with the narrative; the rule promised being a result of the victories, in which the Word of God is distinguished as *the conqueror*.

The addition to the conditions of the promise “and keepeth my works to the end,” is apparently equivalent to the requisition of a perfect correspondence of the divine purpose of salvation, (the Word of God,) with the working out of that plan in the person of Jesus Christ, as set forth in the Scriptures both of the Old and New Testaments. The Word, or divine purpose, in its exhibition, must not only overcome opposing errors, in order to possess the prescribed *rule*; it must correspond, also, with

* §§ 80, 81.

all the sayings and works of Christ, and with all the types and prophecies respecting him. The fulfillment of this condition is certified in the appellation given to the rider of the white horse, of "Faithful and True," (Rev. 19 : 11.) He went forth with the crown, equivalent to the crown of life allotted to a faithful disciple. He is now to be viewed as at the end of his career ; having *kept the works* of the promisor to the end, for which reason he is called *Faithful and True*.

There is yet a further promise in this epistle to the *conqueror* : "And I will give him the morning star." For the fulfillment of this promise we have to turn to the close of the vision, (Rev. 22 : 16,) where Jesus, then *unveiled*, declares himself to be "the root and the offspring of David, and *the bright morning star*." Then going back to Rev. 5 : 5, and its context, we find "the root of David" to be the Lamb—thence, according to a chain of identity before employed, we find the New Jerusalem, as the wife, to be *one* with the Lamb. The conqueror, (the Word of God,) therefore, being, as elsewhere shown, *one* with the New Jerusalem, or the wife of the Lamb, is identical with Jesus ; and thus in him possesses the promised attribute of the *morning star*—the star alluded to in the prophecy of Balaam, (Num. 24 : 17-19,) where the rule we have been treating of was also predicted.* This, perhaps, may account for the association of the two promises in this epistle.

The fifth promise is in the epistle to the angel of the

* "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth"—appellation put for Gentiles or nations.

church in Sardis: "He that overcometh (conquereth) the same shall be clothed in white raiment, and I will not blot out his name from the book of life, but I will confess his name before my Father and before his angels," (Rev. 3 : 5.)

The rider of the white horse is described as being clothed in a vesture, or raiment, dipped in blood; but this was an equipment for battle. As the brethren overcame the accuser *in heaven*, by the blood of the Lamb, so it is with the evidence of that blood that the Word of God conquers the beast and his allies. The armies of heaven following the Word of God, are clothed in fine linen, clean and white. Their leader (the conqueror) does not receive his white raiment till after the victory; and here we come to a change of figure, which is at the same time equivalent to that of a change of raiment.

There is no mention in the Apocalypse, as already noticed, of the rider of the white horse, or of one "called the Word of God," after the relation given of the victory over the beast and his allies. This would appear very strange were it not for the change alluded to, in which the same conquering Word (the divine purpose of salvation) claims our attention under a different symbol.

Immediately prior to the account of the great battle, we are apprised of the appearance about to be made of one hardly before recognized, in her true character, (Rev. 19 : 17-19.) "The wife of the Lamb," it is said, "hath made herself ready;" that is, ready for the festal celebration, by which her union with the Lamb is to be manifested or made public.*

The bride, or wife, of the Lamb, as we learn from Rev.

* §§ 425, 426.

21 : 2, 9, 10, is the heavenly Jerusalem ; and this Jerusalem *from above*, according to the apostle Paul, (Gal. 4 : 24–26,) is the new covenant or testament, (the divine plan of salvation by grace,) personified in the Apocalypse as the Word of God. Thus the rider of the white horse (the conqueror of the beast) is now identified with the wife of the Lamb, to whom “it was given that she should be clothed with fine linen, clean and white,” and thus, the white raiment promised “to him that overcometh” is received by the victorious *Word of God*, under the figure of the bride.

That the name of this conqueror is not blotted out of the book of life, will appear from what has already been shown of his preservation from the second death. The Word of God and the book of life, as well as the tree of life, are figures of the same divine purpose of salvation. The Word of God (the conqueror) being manifested, or revealed, to be the book of life, his name is not blotted out of that book, and can not be. The promise is fulfilled in the manifestation of this identity and its consequence. The promise of the confession of the name is fulfilled towards the rider of the white horse, by the appellation given him, as it is said “his name is called the Word of God.” He has other titles, but this is the *name* by which he is divinely recognized, and by which the angels or messengers of divine revelation are to recognize him. The name is further confessed by the recognition of the bride as the *Jerusalem above*—the covenant of grace, which is in fact the same Word of God.

The revelation of this name of the conqueror, associated with the weapon by which he conquers, affords us

the information that it is by the development of the divine plan of salvation, in its proper sense, that all doctrinal systems, or principles, opposed to the *cross* of Christ, are to be overcome.

The sixth promise is in the epistle to the angel of the Philadelphian church : " Him that conquereth will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, (New Jerusalem,) which cometh down out of heaven from my God, and my new name." (Rev. 3 : 12, 13.)

As before remarked, the prospective style of these promises must refer to the manifestation of the things spoken of, and not to their existence.

"The temple of God," we take to be that arrangement in the purpose of God,* by which the sinful creature, man, is permitted to worship Him who is of purer eyes than to behold iniquity, and in whose sight even the heavens are unclean. As the Jews considered the temple in Jerusalem the place in which men ought to worship, so it is *in Christ* only, and in his name, that the disciple can worship God acceptably, (in spirit and in truth.) Thus Jesus Christ himself may be said to be an impersonation of the temple of God. Of this temple, the conqueror (the Word of God) has the promise of being the pillar, or support. So the *word* of God, the divine purpose, or covenant of grace, is the support of the Christian's way of access to the throne of grace, a support of an immovable character; one that will *no more go out*, eternally the same. So Paul, we apprehend, speaks of the Church or house of

* §§ 97, 98.

God as "the pillar and ground of the truth." Not the visible or invisible assembly or aggregate of disciples, which, at the best, could be compared only to a broken reed, as a stay or support of the truth, but the divine plan of salvation itself, which must be that support when fully revealed.

Upon this immovable pillar, certain names, according to the promise, are to be written.

The rider of the white horse has "a name written upon his vesture and upon his thigh, King of kings and Lord of lords." This designates him as that of which he bears the name. The name thus written is equivalent to a declaration of the true character, dignity, and power of him upon whom the name is inscribed. So in relation to the pillar in question, the writing of the names mentioned upon it, is equivalent to a declaration, or development, of the fact, or truth, that the pillar is that of which it bears the name, or inscription. Thus the rider of the white horse, (the conqueror,) the Word of God, is God—the God of the one like unto the Son of Man. The Word of God is also the city of the same God, the New Jerusalem, which cometh down from heaven; and he is also that which is designated by what the promisor calls *his* new name.

What this new name* may be, is not so easily shown; but as the name promised, which no one knew but *he* that received it, is also termed a *new* name, we may presume this to be the same. The promise is fulfilled in respect to the Word of God, the conqueror, because he carried that *new* name written upon his diadem; and if that be the

* §§ 99, 100.

name, it is not for us to inquire what it is. We may take it for granted, the name written upon the diadem is the *new name* to be inscribed upon the pillar, as we are persuaded it is the *new name* written on the promised brilliant or white stone.

Bearing in mind, however, that the conqueror, "called the Word of God," and the heavenly Jerusalem, represent the same divine *will*, or purpose, there is a name spoken of as a *new name*, in a prophecy, applicable to either or both of these figures, and which may, therefore, be referred to here, (Isa. 62 : 1, 5.) We quote the whole of the prediction to show its correspondence with the result of this apocalyptic exhibition, as we understand it:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a *new name*, which the mouth of Jehovah has spoken. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be termed *forsaken*, neither shall thy land be termed *desolate* ; but thou shalt be called *Hephzibah*, and thy land *Beulah* ; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The name Hephzibah signifies, "my will in her," that is, God being the speaker, the will or good pleasure of Jehovah, equivalent to the definition we have given to the

Word or mind of God. So, according to the apocalyptic representation, the woman, or wife, that once appeared "forsaken," (secluded in the wilderness) is afterwards seen descending from God out of heaven.

Beulah signifies married, or the mistress of a household. Corresponding with this, the woman, once *desolate* in the wilderness, apparently deprived of child and husband, is at last recognized as both wife and mother of him that was to rule the nations with a rod of iron, identifying the bride, the Lamb, and the infant caught up to God and his throne, as representing the same mystery. So, as we have noticed, the Word of God being one with the wife of the Lamb, and the wife and her husband being also one, and the Lamb on the throne with God being one with God, Jehovah rejoiceth over his own plan of mercy, (his will or good pleasure) as a bridegroom rejoiceth over his bride; this plan of mercy being his *delight*, (marginal reading.)

Corresponding with this figurative development, it is said in another prophecy of the holy Jerusalem: "She shall be called Jehovah our righteousness;" as the same thing is also said of the BRANCH, (Jeremiah 23 : 5; 33 : 16,) the name of the husband being thus given to the wife.

The seventh promise is in the epistle to the angel of the church in Laodicea, (Rev. 2 : 21 :) "To him that conquereth will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Comparing this promise with the declaration of the Father, (Isa. 42 : 8,) "I am Jehovah, that is my name, and my glory will I not give to another," it is evident

that the promise to the conqueror here is equivalent to a manifestation of identity, or oneness, of the Father, Son, and Him that overcometh.

It is charged upon the man of sin, (error,) (2. Thess 2 : 4,) that he "sits in the temple of God, showing himself that he is God," corresponding with the language ascribed to Lucifer, (Isa. 14 : 12, 13,) and Jesus Christ himself was accused of blasphemy by the Pharisees, because he made himself equal with God: yet there can be no stronger evidence of equality with God, than that of sitting *in* or on the throne of God.* Whoever the conqueror be, therefore, he must be identical with God; and as God is an unchangeable being, the promise can only be fulfilled by a manifestation of this identity.

Apocalyptically, the promise is fulfilled in that *denouement* of the vision which exhibits God and the Lamb as occupying the same throne, and the New Jerusalem (the Word) as the wife of the Lamb; and, consequently, one with the Lamb, and thence one also with the sovereign God. As it is said of Jesus Christ, (Isa. 42 : 6,) that he should "be given for a covenant of the people," being himself an impersonation of that covenant, here represented by both the Word of God and the holy city.

Add to this, in the 20th chapter of Revelation, immediately after the delivery of the camp of the saints and the beloved city, and the final destruction of Satan, a great *white* throne is seen, with Him that sat upon it; the white throne being a figure there substituted for the *white* horse. He that sat upon it is to be considered the

* To sit in the throne, or *seat* of God, is to be in the place of God.

same Word of God. The throne is indeed the throne of God, and here is the manifestation that the conqueror, the Word of God, is God, and it is thus that the *Word of God* is to be considered as deciding in the cases presented in the subsequent judgment scene. So, when at the close of the vision, "He that sat upon the throne said, Behold, I make all things new," we are to understand that it is the Word (the mind or purpose of God) that makes all things new, as an understanding of the divine purpose of salvation by grace, superseding the legal dispensation, enables the disciple, as it did the apostle, *to see heaven new, and earth new, without a sea*, (Rev. 21 : 1.)

Throughout the Apocalypse, God (the Supreme Being) is spoken of, but he is not represented as the speaker. He speaks throughout in the person of the one like unto the Son of Man, who announces himself to be the Son of God, "the Alpha and Omega, the beginning and the ending," and who, as such, utters the several promises we have examined, all of which, as well as that we are about to notice, are to be considered as, in point of fact, the language of the sovereign God.*

The eighth and last promise is not contained in either of the epistles to the churches, but it is given by the same Alpha and Omega, (Rev. 21 : 7 :) "He that *conquereth* shall inherit all things, and I will be his God, and he shall be my son."

The same *conqueror* we understand to be here alluded to, (the term in the original is the same.) The promise might be considered fulfilled in the manifestation already

* It is in Jesus Christ only that God reveals himself. (John 1 : 18 ; 14 : 9.)

afforded of the identity of the Word of God and bride with God and the Lamb, as we have traced it through the progress of the conqueror. Apocalyptically, however, we consider the inheritance of all things to be set forth in the description (immediately following the promise) of the holy Jerusalem, (the bride,) the truly great city, (Rev. 21 : 10; 22 : 5;) its foundations; its capacity; the magnitude and strength of its defenses; the preciousness and solidity of its walls; the richness and purity of its composition; the divine character of its temple; its ample provision of life and heat; the dependence of the nations upon its light; the tribute brought into it; the homage of the kings of the new earth paid to it, and the glory and honor of the nations subservient to it; its abundant stores of food and medicine; together with its exalted rank, the throne of God and the Lamb being in the midst of it.

These various advantages, with what is implied in them, point out something figuratively equivalent to the inheritance of *all things*, to which may be added all that is comprehended in the diadem of the conqueror, in his rule of the nations with a sceptre of iron, and his title of King of kings and Lord of lords.

The latter part of the promise, "I will be his God, and he shall be my son," is fulfilled in the *manifestation* of that which before existed.

The conquering Word of God, under the figure of the bride, is manifested to be *one* with the Lamb. The Lamb is the root of David, (Rev. 5 : 7,) the root of David is Jesus Christ, and Jesus Christ is "declared to be the Son of God, with power," (Rom. 1 : 4,) as of old he was also appointed *heir* of all things, (Heb. 1 : 2-8.)

The Word of God is thus manifested to be the Son of God, and that Son Jesus Christ. The converse of which proposition is that Jesus Christ *unveiled* is the WORD OF GOD, a result we deem it the design of the vision to show, as will appear by a further analysis.”*

RECAPITULATION.

1st. The *Word of God*, under the figure of the New Jerusalem, is nourished by the tree of life, the tree with its fruits being in the midst and throughout the holy city. So the vicarious offering of Christ is the sustaining element of the divine plan of salvation—the *cross* and the *tree* being equivalent symbols of the same plan.

2d. The *Word of God* is not *unjustified* (hurt) of the second death, the Word of God being found in the book of life, which is, in fact the same divine purpose of salvation.

3d. The *Word of God* is supported by “the hidden manna;” the imputable righteousness of Jehovah (the true bread from heaven) being an essential provision of God’s plan of redemption.

The Word of God also possesses the brilliant precious stone, with the name engraved upon it, known only to him that received it.

4th. The Word of God possesses the power to rule the

* We are aware that disciples of Christ have the promise of being sons and daughters of God, (2 Cor. 6 : 18,) and also heirs, (Gal. 4 : 7,) but this is by adoption in Christ, the inheritance being that of his merits. We do not think this the allusion here, because the design of the Apocalypse is, as its title purports it to be, *the unveiling of Jesus Christ*.

nations with a rod, or sceptre, of iron, (the sceptre of righteousness), and to break to shivers every hostile error or system. He is also, in the person of Jesus Christ, the promised "morning star."

5th. The Word of God, as the wife of the Lamb, is clothed with white raiment. His name is not blotted out of the book of life, for he is the book of life. His name is confessed by the one "like unto the Son of Man," before the Father, by the manifestation of his *oneness* with the Son, under the figure of the wife of the Lamb.

6th. The Word of God (the purpose of divine sovereignty) is a pillar in the temple of God; being the immovable support of that arrangement, by which the worshipper finds access to the throne of grace. And as the name in the pillar designates that which the pillar represents, the Word of God bears the name of God, of the city of God, and the *new* name of the Son of God, because the *Word* is that which these several names represent.

7th. The Word of God, under the figure of the wife, is identical with the Lamb, and, as such, has his place on the throne of God and the Lamb, the Father, the Son, and the Word being different appellations of the same sovereign God.

8th. The *Word of God*, under the figure of the New Jerusalem, (the wife of the Lamb,) inherits all things, as is seen in the particulars given of the holy city at the close of the vision, and as is also to be inferred from his titles and his victorious career, and his manifested oneness with God and the Lamb.

We have thus seen how the fulfillment of the promises to the conqueror (Him that overcometh) confirm the in-

ference drawn from the narrative, that the rider of the white horse (the Word (logos) of God) is *the conqueror*, that he is the principal character, whose progress is to be noticed throughout the vision; both as executing the wrath of the Lamb, as triumphing over the adversary of the cross of Christ, and as developing the grand features of the plan of salvation by sovereign grace, in which development the *unveiling* and *coming* of Jesus Christ virtually consists. Two or three only of these promises could be understood as applying to the case of disciples, while they all apply to the Word of God, the only conqueror, thus affording us a knowledge of the *protagonist*, or principal character, to be noticed in the dramatic action of the subsequent exhibition.

CHAPTER VI.

SCENES IN HEAVEN—SCENES ON EARTH—SYMBOLICAL CHARACTERS—SYMBOLICAL CONTRASTS.

IN taking a general view of the Apocalypse, we do not proceed far, after the opening of the sealed book, before perceiving two different series of representations: one, in which the scene is laid in heaven, exhibiting, as transactions in the councils of the Most High, that which, in fact, had been determined from all eternity; in the other, the scenes may be said to be laid on earth, although witnessed by the apostle from a heavenly position; with the advantage in both cases of an angelic attendant, occasionally acting as an interpreter.

Something like this arrangement is to be found in the introductory part of the book of Job, where the scene is first laid in heaven; the sons of God being represented as meeting in the presence of the Supreme Being, Satan presenting himself also among them. Subsequently, having received power, the adversary acts on earth, in the trials to which the patriarch is subjected.

In the Apocalypse, the parties at issue are the Lamb on one side, and Satan on the other. But the Lamb is described only as in the heavenly scenes, in the midst of the throne, on the heavenly Mount Zion, and as an occupant of the throne. On earth he is seen, or spoken of, in the person

of the rider of the white horse, (the Word of God,) in that of the wife of the Lamb, and under the figure of the New Jerusalem.

Satan appears in his proper character, (the great red dragon,) in the "war in heaven," and after his expulsion, he is spoken of as operating on earth in his persecution of the woman, (Rev. 12,) but otherwise, he appears in the earthly scenes only in the person of his agent, or representative, (Rev. 13 : 2,) (the ten-horned beast,) till his release from the bottomless pit, (Rev. 20 : 7,) when he is described as acting in person in the attack upon the camp of the saints and the beloved city.

In heaven, the contest is between the elements of sovereign mercy and the strict requisitions of the broken law, the Lamb, the blood of the Lamb, and the child caught up to God and his throne, representing the powerful pleading of the vicarious sacrifice of Christ; against which Satan urges the demands of justice, till he himself is expelled from the divine councils.

On earth, the contest is between the true view of God's plan of salvation, and the errors opposed to that plan. In heaven, the principles of avenging justice, (the dragon and his angels,) are overcome by the principles of divine sovereignty and sovereign grace, (Michael and his angels.) On earth, erroneous views of the way of salvation (plans of self-justification and self-propitiation) are overcome by a development of the divine plan of salvation *in its proper sense*; the Word of God, operating with the sharp sword of the mouth, *fire*, hail, and other instrumentalities.

In heaven, the result of the contest is the triumph of God's plan of salvation by sovereign grace, through the

vicarious sacrifice of Christ. On earth, the contest results in the triumph of the just view of this divine plan of salvation over all opposing errors, or devices of human invention, which just view is, in fact, the *unveiling*, or *coming* of Jesus Christ.

The contest in heaven appears to be figuratively alluded to by the apostle Jude, as a strife between Michael and the devil, "about the body of Moses;" the accuser purposing to use the law for the *ruin* of the sinner; the element of divine sovereignty using it as a leader to bring the disciple into the way of salvation.

The contest on earth corresponds with that in which the disciple is called upon to put on the whole armor of God, that he may withstand in the evil day, (Eph. 6 : 13.)

In heaven, the blood of the Lamb overcomes the accuser of the brethren; and the Lamb himself overcomes the condemning power of the law, (the ten kings.) On earth the wrath of the Lamb is executed by the Word of God, (by fire from heaven, or by the sword of the mouth,) against principles and systems of doctrine opposed to his work of salvation; or rather opposed to a right view of that work.

In the choral action, and most of the angelic announcements, the scenes are laid in heaven, as amongst those who are made acquainted with the divine purposes, even in anticipation.

These changes in the *scenes* of the exhibition remind us of the machines said to be employed by some of the Greeks to inform the spectators of the position of the actor, whether in the country, city, temple, etc. So, in

order to understand the apocalyptic representation, we must notice whether the scene is laid in heaven or upon the earth.

Corresponding with this view of the dramatic construction of the vision, we give here an enumeration of the characters represented. In this it will be perceived that, as in the management of the Greek drama, the same actor personated different characters, so in the exhibition before us, which purports to be an *unveiling* of Jesus Christ, he is personified under different characters, each of which affords some peculiar illustration of his being and mission.

PERSONIFICATION OF JESUS CHRIST.

The one like unto the Son of man, *declaring himself to be the Son of God.*
 The Lamb: *The element of divine, vicarious sacrifice.*
 Michael and his angels: *Divine sovereignty and its elements.*
 The rider of the white horse,
 The occupant of the white throne } *The Word (Legos) of God.*
 and white cloud:
 The woman clothed with the sun,
 The wife of the Lamb, } *The same Word of God or divine*
 The New Jerusalem: } *plan of salvation.*
 The child caught up to God and his throne: *Same as the Lamb.*

Chorus of many voices, chorus of one voice, heralds, angels, etc.

AUXILIARIES OF THE WORD OF GOD.

The two witnesses in SACKCLOTH: *Divine revelation intperfectly understood.*
 Locust—scorpions, angels, and horse-
 men from the river Euphrates,
 Physical elements, earthquakes, fire,
 hail, etc., } *Legal elements preparing the*
 Riders of the red and black horses: } *way for the conqueror.*
 Souls under the altar slain for their testimony } *Sufferers whose cause is to*
 in favor of the Word: } *be avenged.*
 144,000 sealed ones, } *Elements of divine revelation corre-*
 Armies in heaven on white horses: } *sponding with the Word of God.*

ADVERSARIES OF THE WORD OF GOD AND THE LAMB.

Satan (the dragon) and his angels: *The accuser and adversary.*
 Apollyon, the destroyer, and the beast from the bottomless pit: *Personi-*
fications of Satan.
 Death and hell on the green horse: *Powers of legal condemnation.*
 The beast with ten horns: *The adversary of the cross of Christ.*
 The beast with two horns, (the false prophet): *Element of misinterpreta-*
tion of the revealed word.
 The harlot, (Babylon,) the image of the beast: *False plan of propitiation.*
 Kings, chiefs of the earth and their armies: *Auxiliaries of the beast.*
 Dwellers upon the earth, } *Earthly and Gentile principles.*
 Gog and Magog: }
 Spirits unclean as frogs, heralds of Satan the beast and false prophet.

To this enumeration we might add the four living creatures, or elements of divine sovereignty, and the twenty-four elders, or representatives of divine revelation. They are included, however, under the appellation of the *chorus*.

REMARKS ON OPPOSITION OF FIGURES.

There is a contrast here, as well as between other principal characters, worth noticing. The first living creature like a lion, representing the attribute of divine *justice* is an opposite of the second, representing the element of mercy. In the opening of the seals, the attribute justice calls forth the champion with his *covenant bow*; the avenging power of the law appears at the call of the attribute of mercy; the standard of the law is called out by the element of wisdom, and the powers of condemnation are called out by the Comforter: the one showing the necessity of the other.

The great red dragon is the opposite of the Lamb, as the element of legal accusation is an opposite of that of vicarious sacrifice; so Michael, the power of sovereign grace, is an opposite of Satan, the legal adversary of man. The beast with ten horns is an opposite of the Word of God. The harlot Babylon is an opposite of the bride or wife of the Lamb. The city Babylon is an opposite of the holy Jerusalem. Earth, or the earthly system,* is an opposite of heaven, or the heavenly system, as a plan of justification by works of the law is an opposite of the divine plan of justification by grace. So the grass of the earth,

* The earthly system comprehends an earthly view of the heavenly bodies. The heavenly system is equivalent to a new view of heaven and earth.

as the covering of the earth, is an opposite of the white robe of divine righteousness; as the *green* horse, also, is an opposite of the white horse. The dwellers upon the earth are opposites of the dwellers in heaven, (Rev. 12 : 12,) as the principles of a system of justification by human merit are opposites of the principles of a system of justification through the merits of Christ.

This contrast of characters affords some idea of the nature of the contest about to be represented. The opening of the fifth seal exhibits a scene of panic fear amongst the dwellers or inhabitants of the earth, in view of an approaching execution of the wrath of the Lamb. This state of panic is to be contrasted with the condition of security of the 144,000 sealed ones, immediately afterwards described. These sealed ones, we suppose to be elements of the divine plan of salvation, as revealed in the sacred Scriptures both of the Old and New Testaments; symbolized by the number of the twelve patriarchs multiplied by that of the twelve apostles.

The earth being a figure of the plan of justification by works of the law, and the inhabitants of the earth being the principles of such a plan, (elements of self-justification,) it is against these that the wrath of the Lamb is directed. The 144,000 sealed ones, on the contrary, representing principles of the divine plan of salvation by *grace*, have nothing to fear from the threatened visitation. Accordingly, we find that, while the earthly elements are suffering from the reaction of their own legal principles upon themselves, as in the torment of the locust-sting and that of the Euphratean horse, the sealed ones are offering their tributes of praise; the condemnation of error being the

justification and triumph of truth. This we propose to show more fully in the analytical sketch about to be given of the matter and purport of the whole vision.

The Apocalypse or unveiling of Jesus Christ, being something equivalent to a development of the mystery of the Gospel, it is a revelation of what has been done, rather than of what is to be done, things revealed being no otherwise future than as regards their manifestation. Time *literally* is not to be taken into consideration, (Rev. 10 : 6,) the periods of time mentioned indicating only a coincidence of circumstances or operations.* The true wife's seclusion, for example, in the wilderness corresponds with the circumstance of the reign of the ten-horned beast, and the consequent support given to the influence of the harlot; these also coinciding with the treading of the holy city under foot by the Gentiles, and their possession of the outer court of the temple, the prophesying of the witnesses in sackcloth, and the exposure of their dead bodies in the street of the great city. The symbolical terms of this coincidence expire simultaneously when the beast and his allies are overcome by the Word of God, and Satan is bound in the bottomless pit.

That the rider of the white horse (the Word of God) and the ten-horned beast are opposites there can be no question, for they are seen arrayed in battle against each other. Besides this, the Word of God is the mind or will of God—that *will* which Jesus Christ came to fulfil, and which is accordingly typified by the *cross* upon which he suffered. The ten-horned beast, on the other hand, as we shall show in its place, from "the number of his

* § 230.

name," is the adversary of the *cross* of Christ; an appellation equivalent to that of an adversary of the Word of God—of the divine purpose of salvation by *grace*.

The Lamb does not appear as such in the earthly contest. Elements of error (of self-justification) being the object of the wrath of the Lamb, the contest with these is carried on by the *Word* of God. Here, instead of the Lamb as it had been slain, we see the conqueror arrayed in a garment dipped in blood. The Lamb, as the King of kings, overcame (in the heavenly councils) the ten legal kings. The Word of God, as the King of kings, also overcomes, in the earthly scene, the kings of the earth and their armies, by the sword of the mouth. Thus the Word of God is seen to possess, and to exercise, in this war, the power of the Lamb, the true interpretation of the revealed *Word* of God being the instrument that is to overcome every opposing error; as the sharp *oral* sword is an opposite of the false prophet.

On the other hand, the dragon, or great red serpent, does not appear as such in the contest on earth. He transfers his power, his throne, and his great authority, to the beast from the sea, the same seven heads and ten horns being apparently transferred from one to the other.

That the woman deprived of her child, and secluded in the wilderness, is an opposite of the harlot in the wilderness, there can be also no doubt. In the wilderness, one appears desolate, where the other is in her glory. It is equally unquestionable, that the harlot is an opposite of the wife of the Lamb, which brings us to the conclusion, that the woman, or wife, desolate in the wilderness, is afterwards represented as the bride coming down from

heaven, adorned for her husband ; while on the other hand, the harlot, being the *woman* of the beast, is the image of the beast, and identical with the beast, (1. Cor. 6 : 16.)

That Babylon (the city falsely esteemed *great*) is an opposite of the holy Jerusalem, the truly great city, appears as a matter of course. That the Jerusalem from above is a figure of the new covenant or plan of redemption by grace, we gather from a declaration of the apostle Paul ; whence, as an opposite, we conclude Babylon (the great city of traffic) to be the figure of a false covenant, or false view of the new covenant. As the new covenant has a propitiatory provision, represented by the communion of the blood of Christ, (the true cup of blessing,) so, the false view of that covenant, represented by the harlot, professes to have its propitiatory provision, (the harlot's cup,) a *mixture* of abominations, equivalent apparently to human inventions for propitiating the mercy of God by some meritorious actions, or conduct of man, as a substitute for the atonement of Christ ; The cup of the harlot, as well as the great river of Babylon, (the Euphrates,) are opposites of the river of the water of life, the Babylonish river, perhaps, representing human means of atonement, or of satisfying the broken law, without any hypocritical pretension ; while the cup of the harlot is a mixture of human means with a pretension to share in the atonement of Christ. The abomination of the harlot's wine consisting in this admixture of human with divine merits, as such is to be contrasted with the *purity* of the river of the water of life, *clear* as crystal.

The harlot is represented to be sustained in the wilderness by the ten-horned beast ; as the mystery of self-justi-

fication may sustain a pretension to the power of a propitiation by human merit, or by an admixture of the merit of some sacrifice of man, together with a partial dependence upon the atonement of Christ. The harlot herself, we suppose to be the *image* caused to be created by the false prophet, as a means of sustaining more firmly the power of the beast; as the wife of the Lamb is the image of the Lamb.

The wilderness of the Apocalypse, is an opposite of the heavenly Jerusalem, (the paradise of God,) as the wilderness or earth of Genesis, is an opposite of paradise. It represents the condition of man under the law, going about to establish his own righteousness, as it were by the sweat of his brow. This position corresponding with that in which the cup of the harlot appears the great resource, she is here in her glory.

The harlot, in her glory, is arrayed in the various colors and decorations of the tabernacle in the wilderness. We may suppose she professes great zeal for the *law*, and that the composition of her cup is accordingly a mixture of legality and self-righteousness, with its other pretensions. The bride, or wife of the Lamb, in her glory, appears with no other decoration than that of a raiment of fine linen, pure and white, symbolical of the divine, imputable righteousness, substituted for that of the law in the economy of grace.

The true economy of salvation is represented, toward the conclusion, as a city coming down from God out of heaven, her splendid appearance corresponding with that of her first appearance, when clothed with the sun, and the moon under her feet.

The false economy, as a city, is represented, also, toward the close, as the hold of every foul spirit, and the cage of every unclean bird, referring apparently to the impure and selfish motives of action generated by the principles of the system. So, as a city, Babylon is spoken of as an emporium of traffic, a place of buying and selling, in allusion to the mercenary principles of this substitute for the true means of salvation.

In the description of the holy Jerusalem, there is no allusion to commerce, or to any thing like progress in the acquisition of wealth, power, or glory. Every thing is represented as perfected; the holy city has no need of *traffic*; there is no room for the action of mercenary motives with those interested in her welfare.

The Euphrates, the great river of Babylon, was a resource liable to be turned aside. According to historical account,* as well as that of the Apocalypse, the river was an instrument in the overthrow of the Babylonish power. The river of the water of life, in the midst of the holy city, flowing from the fountain of divine sovereignty, and having its source within the city itself, can never fail or be turned from the direction given to it in the beginning.

The sea, as the symbol of judicial wrath, is an opposite of the fountains of living waters, under the control of the Lamb; so, under the new economy, there is no *sea*.

The bottomless pit is an opposite of Mount Zion; as a system of faith, without a foundation, is an opposite of

* According to profane writers, the city was taken by turning the course of the river; according to the Apocalypse, the drying up of the Euphrates preceded the fall of the city.

that faith which rests upon *Christ*, (the Word of God,) the mountain, or rock, that can not be removed.

The destruction of the harlot is effected by the ten horns of the beast: as a system of propitiation by human merit must be destroyed, when tried by the requisitions of the law. The bride, or wife of the Lamb, in the person of the Lamb, overcomes these same *ten horns*, or ten kings: as the vicarious offering of Christ overcomes the penalty of the law, by his fulfillment of the law.

Babylon, as a city, is destroyed by *fire*, (the revealed Word of God.) Jerusalem, as a city, comes down from heaven, being a city, or covenant, of which God and the Lamb is the light and glory. These opposites of the elements on the side of the Word of God, are not to be considered unforeseen obstacles, which the Lamb, or the Word, finds it difficult to overcome; they are all foreseen, and provided for, and controlled, many of them being instrumental in carrying into effect that wrath of the Lamb which is the subject of the vision; and all affording some additional illustration of the meaning of the figures with which they are contrasted. The sting of the locusts from the bottomless pit, and of the serpents from the Euphrates, are opposites of the leaves of the tree of life, but their action is such as to prepare the way for the victory of the conqueror, (the Word of God;) as the conviction of sin, and of the need of some other than a human remedy, leads the sufferer to seek the cure represented by the leaves and the fruit of the tree, nourished by the river of the water of life, flowing from the throne in the midst of the paradise of God. So, death and hell, although opposites of all that is represented by the Lamb

as it had been slain, (as the powers of condemnation are opposites of the power of justification,) perform nevertheless their part in avenging the cause of Him whose triumph is their destruction. The whole narrative of the vision having shown that death (legal condemnation) has exercised a permanent power only over elements depending upon the earthly system of justification by works, there is no more death where the tabernacle of God is with men, as there is no condemnation to those who are in Christ Jesus.

PART II.

Apocalyptic Introduction.



Apocalyptic Introduction.

CHAPTER I.

PRELIMINARY REMARKS—APOSTLE'S PREFACE—EPISTLE TO THE SEVEN CHURCHES.

As in a former work* upon the same subject, we have adopted here for a rule of interpretation, the view that the design of the Apocalypse is to exhibit the contest between truth and error in matters of Christian faith; the final triumph of the truth being exhibited in the unveiling of Jesus Christ as the WORD OF GOD, which *unveiling* is the purport of the book.

The wrath of the Lamb, the *basis* of the dramatic portion of the vision, is accordingly taken to be a wrath against erroneous principles or doctrine; such, for example, as are opposed to the element of divine propitiation, or vicarious offering for sin, of which the Lamb "as it had been slain," is a personification. So we have considered *men*, dwellers upon the earth, as they are called, (as well as other animals and earthly elements,) symbolical

* See preface to Hyponoia.

appellations of doctrinal principles or powers ; applying to such principles or powers the denunciations and vindictive action generally applied in a *literal* sense to the rational inhabitants of the earth.

To this rule, however, we allow some exceptions, where it appears evident that the language of some interpreting voice, or angel, is to be applied more directly to the disciples of Christ, or to those who profess to be such. We feel the more warranted in making this exception, by noticing, as we have done, the part often assigned to the chorus of the Greek drama—that of indicating the myth, or under meaning of the representation ; the language of a *chorus*, on such occasions, being susceptible, of an application somewhat different from that of the other performers in the piece.

We adopt as a further rule of exegesis, the view that the design of the vision is to instruct (edify) professed disciples of Christ—those who call themselves Christians, members of the visible Church. The chastisement is directed against incorrect views of faith, the epistles, with the vision accompanying them, being directed expressly to certain Christian churches, or to the angels of such churches. The errors to be corrected, are errors prevailing among Christians, or in Christian systems of doctrine. It is to believers in the Gospel, that the mystery of Christ is here unfolded. It is to those who already look up to Christ* as the source of instruction, that he gives this instruction. It is to his disciples, whatever their errors may be, that he here unveils himself: as in the case of

* And look for him, (Heb. 9 : 28.)

the Laodicean church, with all its lukewarmness and self-sufficiency, it is rebuked and chastened as an object of affectionate regard.

To those who do not believe in Christ as the *truth*, and the source of divine truth, this unveiling of himself would be addressed in vain;* but those who do believe are enabled to see in him, by this symbolical revelation, the *divine purpose of salvation by sovereign grace*, of which he is the impersonation, being himself the purpose, or *mind*, (logos,) of God, once manifest in the flesh. To such, therefore, this unveiling so far fulfills the office of the *comforter*, as it enables them to see, and to trust to, a way of salvation which their own merits could never secure them.

The vision, thus understood, enables us to perceive, also, that it is by a full development of this purpose of sovereign grace, that errors on the subject of Christian faith are to be corrected; and, in this respect, the revelation performs the part of the Holy Spirit, as promised, to convict the world of *error*, of righteousness, (justice,) and of judgment. (John 16 : 8.)

And again, if the representations of the *vision* comprehend (as we think they do) all that is alluded to in the Old Testament, as well as in the New, of the way of salvation, they fulfill also the promise of the Holy Spirit to the followers of Christ, of teaching them all things and bringing all things to their remembrance—that is, all things relative to God's plan of salvation.

Such being the purpose of the vision, we are now to see how that purpose is accomplished. In pursuing this ex-

* A case parallel to that alluded to, 1 Cor. 5 : 12, 13.

amination we are to keep in view the unity of plan, now arrived at, and the plot as exhibiting the progress, conflicts, and triumph of a principal personage; that personage being the *conqueror* ("he that overcomes") to whom the several promises are made in the introductory epistles; that is, the rider of the white horse, first seen going forth with his bow, "conquering and to conquer," and in the catastrophe appearing as the conqueror of the beast, the false prophet, and the kings of the earth and their armies, and even of Satan, death, and hell; the celebration of this conqueror's triumph consisting in the recognition of his divine character, his enjoyment of the promised rewards, and his glorious appearance under the several characters of the Word of God, the wife of the Lamb, the holy Jerusalem, constituting the manifestation of his *oneness* with the sovereign of all.*

APOCALYPTIC INTRODUCTION.

The dramatic features of the book of Revelation, are not exhibited till after the opening of the door in heaven, and the call of the apostle up thither. The introductory matter of Rev. 1, 2, 3, however is important, as furnishing the proper stand-point from which to judge of the design of the vision and the manner of its accomplishment.

* The term *spiritual*, of which an occasional use has been made in this, and more freely in a former work, having been variously used, or abused, by authors and speakers, the writer deems it necessary to explain here that whenever he has employed it, his meaning of the *spiritual* sense or interpretation of a term or passage, is the principle of doctrine *analogous* to the figure or symbol to which it relates—which meaning he now occasionally terms the *analogical* sense.

Rev. 1 is occupied with the title of the work, the inscription of it to the churches, with some prefatory remarks; a relation of the circumstances under which the vision was vouchsafed the apostle; and the directions given to transmit the revelation to those for whose use it was intended.

Rev. 2 and 3 contain the introductory letters to be transmitted severally, with a copy of the whole revelation, to the angels of each of the churches addressed. These introductory epistles are also important as giving an insight into the character of the churches, or systems, alluded to; the errors for which their angels are reproved, or against which they are cautioned; and those correct views for which they are commended.

APOCALYPTIC TITLE.*

The title of the work is, according to the Greek, “the *unveiling*† of Jesus Christ, which God gave unto him to show to his servants the things which are to be forthwith; and, having sent, he signified them through his angel to his servant John.”

That the purport of this book is the *unveiling* of Jesus Christ himself, and not a revelation, by him, of coming events on this globe of earth, is an important distinction borne out by a thorough analysis of the whole vision. Having made this analysis, however, in a former work, we shall not do it here with the same particularity.

This *unveiling* must have been virtually committed to

* §§ 1, 2.

† § 2.

Christ, when the divine purpose of God was first conceived in his unchangeable mind; that is, from all eternity. The things to be *forthwith*, are accordingly the things forthwith to be set forth, or manifested: as when the apostle Paul speaks of the kingdom being given up to the Father, that God may be all in all, he must allude to the manifestation of this fact, and not to a change in the fact itself.

The word translated *signified*, is expressive of a communication by signs, or symbols, corresponding with the symbolic representations in which this signification is made. So the appearance of the woman clothed with the sun, and that of the red dragon, (Rev. 12 : 1, 3,) are termed, according to the Greek, *signs*.

The Greek word angel, signifies a messenger, and by a common figure of speech, the messenger is here put for the message or vision.

Thus the unveiling of himself, committed to Christ, he *symbolized* in *vision* to the apostle John. The apostle, in describing himself, refers to the Gospel bearing his name. This reference is important, as it will be seen that there is a close connection between John's Gospel testimony of the Word, and the revelation made by Jesus Christ of himself in this vision of the same *Word*.

The declaration of blessedness (Rev. 1 : 3) occupies the place of a motto on the title-page of a book; but it is evident no ordinary *reading*, *hearing*, and *keeping* are here alluded to. The blessedness, or happiness, spoken of must be equivalent to that of one who, in the contemplation of the divine plan of salvation by sovereign grace, through the vicarious sacrifice of Christ, feels an

assurance that he himself may be one of those, according to this purpose, whose transgressions are forgiven, and to whom the Lord will not impute sin. Thus the reason given for the blessedness is that "the time is at hand," the development of this blessed provision is now being made.

The inscription to the seven churches, is in the style of apostolic greeting, of which we shall only remark here, that the *grace* spoken of, must be the grace of God, exemplified in the plan of salvation about to be set forth—the free gift of that salvation; as the *peace* also must be that resulting from reconciliation with God through the atonement of Christ. Taking these seven churches as symbolical *exponents* of the doctrine of Christ, the expression is equivalent to a prayer that these exponents may exhibit, in their system of doctrine, the grace and peace alluded to, in its proper light.

The seven spirits *before the throne* of God, afterward described as seven lamps of fire, may be considered seven operations or manifestations of the Holy Spirit, immediately connected with the element of divine sovereignty. As the source of the grace and peace mentioned, they are opposites of the seven heads of the great dragon, as the divine plan of redemption is an opposite of the serpent's sting. (See Appendix A.)

The title of Jesus Christ, as prince or chief of the kings of the earth, is made good in the vision, by the triumph of the Word of God over the kings of the old earth, and the tribute brought into the holy city by the kings of the new earth. (Rev. 19 and 22.)

In the ascription of glory and dominion to Christ, the

expression “who washed *us* from our sins in his own blood, and hath made us kings and priests unto God,” is evidently to be confined here to the apostle, and those whom he addresses, (John and the seven churches.) It corresponds with the language of the four beasts (living creatures) and of the twenty-four elders, who speak of themselves as having been made *kings and priests unto God*, and as having been *redeemed* by the blood of the Lamb, (Rev. 5 : 8, 9.) In both cases there is a personification of exponents, or leading principles of doctrine : kings or chiefs in their ruling character, and priestly in their functions of promoting the true worship of God ; “redeemed,” as true principles brought out from the midst of a multitude of errors, by the revelation of the vicarious work of Christ, (the blood of the Lamb.)

Immediately after *this* ascription to Jesus Christ, the apostle exclaims: “Behold, he cometh with clouds, and every eye shall see him, and they which pierced him, and all the kindreds (tribes) of the earth shall wail because of him.”*

To perceive the connection of this exclamation with the succeeding matter of the vision, it must be borne in mind that the *clouds* mentioned are figurative clouds ; that the *coming* consists in the unveiling which Jesus Christ here makes of himself, by signs and symbolical or figurative representations, these being the clouds alluded to ; that the earth is a figure of the system or platform of justification by works of the law, “the kindreds” or tribes of the earth, being the principles and elements of doctrine con-

* §§ 17, 18.

nected with, and dependent upon this earthly platform. These tribes of the earth have thus the same cause to mourn at the development about to be made, as an advocate of the legal system here represented might be supposed to have, in view of such a revelation of the truth of salvation by sovereign grace alone, as would set his theory of works entirely at naught.*

The immediate instruments in crucifying and piercing the Lord Jesus, were but agents of earthly literal powers; as such, these powers and their instruments were types of the principles of the earthly system, their action corresponding with the requisitions of the law, by which the vicarious sacrifice of Christ became indispensable.

The exclamation of the apostle, announcing this coming, is responded to by the voice of one who declares himself to be the Alpha and Omega—the Almighty!† as if he had said, It is even so—I am now coming; this advent being a thing to be seen by the eye of the understanding, in the subsequent revelation, not merely of the letter, but of the spirit of the revealed word, its analogical sense.

The several appellations here assumed by the speaker, seem to be given in the outset, in order that we may identify him with any of those subsequently employed.

The divine character of him who is thus about to come, and the manner of that coming being defined, the apostle describes his own circumstances, at the time of being favored with the vision; the directions he received for com-

* So we find these earthly tribes and powers described as in a state of panic, (Rev. 6 : 15,) and so they seem to be alluded to by our Saviour, (Matt. 24 : 30.)

† The source also of grace and peace. See Rev. 1 . 4, and compare.

municating it to others, and the letters he was to write, inclosing the communication ; thus exhibiting the cause of this remarkable development, and securing a proper attention to it.

The confinement of John, in the island of Patmos, is a matter of history which, correctly used, might have prevented many mistakes in the application of the vision to temporal matters. But with this we have nothing to do here, our purpose being only to show what we believe to be the bearing of the symbolical representation upon matters of faith and Christian doctrine.

John was, he says, *in spirit in the Lord-day* ;* an expression equivalent to saying, that in a vision, or a trance, he found himself present *in the day of the Lord*, the day when the Son of Man is *unveiled*, (Luke 17 : 30,) the day of the Lord, and the unveiling of Jesus Christ, being nearly equivalent expressions,† and both in keeping with the announcement, “ Behold, he cometh.” Corresponding with this, the apostle, *in spirit*, heard a great voice, as of the *sound* of a trumpet ; the sound predicted as ushering in the sign of the appearance of the Son of Man, already referred to, (Matt. 24 : 30, 31.)

The voice uttered, being that of one who announces himself the Alpha and Omega, must be equivalent to the voice of the Almighty ; and John, turning to see the voice, and seeing immediately the “ one like unto the Son of Man,” the inference is that this latter, and the Almighty, are the same being, whatever may be the manifestation ;

* § 24.

† We do not rest our interpretation of the *day* on this appellation alone ; we think it borne out by the whole purport of the vision.

it is accordingly by divine direction, that the apostle writes his book, and sends it to the seven churches in Asia.

The appearance of one like unto the Son of Man, was an appearance familiar to the apostle—one in which he could not be mistaken. He thus recognized in the Alpha and Omega, the form of him, who, in his last interview, left the intimation, that this apostle should tarry till he came—an intimation now apparently made good; the *coming* and the *unveiling* of Christ being nearly synonymous terms.

The array,* of the one like unto the Son of Man, corresponding with that of an officiating high-priest, (Rev. 1 : 13,) indicates his character here as mediator, or intercessor; while his position in the midst of the golden candlesticks points him out as the centre of that system of faith of which the churches are, or should be, the exponents. The lustrous whiteness of his head and hair,† or beard, symbolizes, as a white robe would do, his perfect righteousness; the completeness of the garment, "*down to the foot,*" indicating the all-sufficiency of that righteousness as a means of justification. The feet of fine brass, symbolize apparently the strength, or power, and progress of revealed truth; the trying effect of that progress upon all erroneous views, being shown in their *burning* appearance; the sound of many waters is a sound that overcomes all others, and such is the voice of Gospel truth when fully developed.

* § 29.

† The lucid whiteness of the "head and hair," reminds us of "the Ancient of Days," seen by the prophet Daniel, and may symbolize the attribute of eternal existence.

The seven stars are defined to be the angels of the seven churches; but their position in the right hand of the Alpha and Omega, indicate rather his right to control them, than their submission to that control; as we should judge from the reproofs administered in the epistles. The candlesticks, representing the churches, being *golden*, of the same composition as the girdle of the perfect garment, are to be considered vehicles of Gospel *truth*, the perversions afterwards noticed being charged upon the *angels* of the churches; as, in one case, the removal of the candlestick, or church, is threatened, in case of the *impenitence* of the angel, (Rev. 2 : 5;) the light being bad, its power to misrepresent the Gospel, is taken away.

The two-edged sword,* out of the mouth of Him whose voice is as the sound of many waters, like the cloven tongues of the day of Pentecost, bespeaks the two-fold language of revelation—the letter, and the spirit; his countenance as the sun, corresponding with a manifestation of the Sun of Righteousness.

In recognizing, in the form of his beloved Master, the divine character of him who hath said, “There is no man that can see my face and live,” (Ex. 33 : 20,) the apostle falls as dead at his feet; but being raised with the assurance, “Fear not,” he is taught that, in his Saviour and Mediator, he may see the face of God with safety, “he that liveth and was dead,” being raised for the justification of his followers, as he died for their sins.

The keys of death and hell,† in the possession of Christ, must be the means of unlocking, or developing, the mys-

* § 33.

† §§ 37, 38.

teries of legal death and condemnation; in reference to which Paul says: "I was alive once without the law, but when the law came, sin revived, and I *died*." It would be equally true, if we defined the possession of the keys, as the power of delivering from death and hell, but we think the *unlocking* of mysteries is more in keeping here with the general purport of the vision. As these two characters are afterwards represented to be combatants, we shall have occasion to notice them in another place, as also to notice the superior power, by which they are brought into subjection.

The apostle is here again directed to *write*, the matter to be written being the things which he has seen, which he sees, and which he is to see in this vision; these things having a relation to the *mystery* of the seven stars spoken of in the same connection. This we shall understand better, by comparing the purport of the subsequent representation, with the reproofs and warnings administered to these stars, or angels.*

As we consider the New Jerusalem, sometimes called in Scripture the Church, a figure of the New Testament dispensation, so we consider these seven churches of Asia, figures of so many exponents of this same new covenant, or divine plan of salvation. (Gal. 4 : 24, 26.) As the material of the holy city is represented to be of *gold*, (truth itself) these churches are also represented by candlesticks of *GOLD*; whence we infer that as systems or exponents of the faith in Christ they are *true* in themselves; but that under certain influences, perhaps of misinterpre-

* For a particular analysis of this description of the Son of Man, see §§ 30-34.

tation or misconstruction, the correction of which is the design of the revelation, the truth they represent is in danger of being placed in a false light;* a danger to be guarded against by exposing the nature of the errors apparently countenanced by some of the angels, and unveiling the opposite truths.

EPISTLE TO THE ANGEL OF THE CHURCH IN EPHESUS.

The angel of this church is commended for works, for labor, for patience, for fidelity in trying certain false doctrines, and for perseverance for the sake and on account of the name of Him who holdeth the seven stars in his right hand, and walketh in the midst of the *golden* candlesticks;† but he is reproved *for having left his first love*. He has lost that love without which, according to the apostle Paul, all these works are nothing. This love we apprehend to be that of a saved sinner for his God and Saviour, which is the proper return of the love of God to him, as it is said, “we love him because he first loved us.” It is that gratitude for the benefit of a salvation freely given, which furnishes the Christian with the only motive of conduct acceptable to God.‡

The Mussulman suffers for Mahomet’s name-sake. He is not actuated by love for Mahomet, or by gratitude for the

* As the light thrown upon any object by a star may differ from that afforded by the sun, in kind as well as in degree.

† The source of this admonition seems to intimate that as Christ was seen in the midst of the golden candlesticks, so the *love* of Christ is the central point from which every Christian virtue should radiate.

‡ § 43.

love Mahomet has shown him; he only looks forward to the recompense promised for his fidelity and martyrdom.

The fault of this angel may be compared to that of a Christian disciple, who, when first converted, under a sense of his entire unworthiness, and the conviction that his salvation through Christ is indeed a *free gift*, feels in some degree, at least, the gratitude or love here alluded to; afterwards having acquired, as he supposes, a certain perfection in Christian attainments, he thinks there is some worthiness in himself, and that his own merits have a share (perhaps a large share) in the salvation he expects to enjoy. He no more feels it to be a free gift, and consequently loses that sense of gratitude for the benefit which he once had; he has lost his first love. He still labors and suffers, and is zealous for the truth, but, like the Mussulman, he is operated upon by the expectation of a recompense for his works.

The Ephesian angel, we may suppose, puts such a construction upon the system of doctrine under his influence as to have the effect here described. The fault is not in the church or system itself, but it is in the construction put upon it. This appears from the threatened removal of the *golden* candlestick in default of a change of views on the part of the *star*.

The angel, however, is commended for hating the doctrine of the Nicolaitanes, which apparently can not differ much from that with which the Laodicean angel is reproached as so extremely nauseous, (Rev. 3:16,) both being hateful to him who is in the midst of these churches.*

Here one of the promises to the conqueror is given, to

which we have had occasion to refer in the former part of this work. Having there shown that the individual referred to as "he that overcometh" must be the Word of God, (see Part I., chap. 5,) it is unnecessary to enlarge upon the expression here any further than to remark that it seems the design of this unveiling of Jesus Christ to show that *He* (the Word once made flesh, the Lamb of God) has performed the whole work of salvation for his redeemed, thus showing his love (the love of God) to them, in return for which their gratitude or love is due.

The admonition, "He that hath ears let him hear what the *Spirit* saith unto the churches," is found in each of these seven epistles in immediate connection with the promise to the conqueror, and seems intended to direct attention to the peculiarly mystic sense of the passage. The *ear* required is that capable of hearing what the *spirit* says, as distinguished from the letter; the under sense, instead of the obvious or apparent sense, conveying the instruction intended.*

EPISTLE TO THE ANGEL OF THE CHURCH IN SMYRNA.

To the angel of this church, the speaker addresses himself as "the first and the last, which was dead and which is alive," referring at once to his divine character, and to his vicarious work as the once dead but risen Saviour.

This angel is commended also for works, suffering, and self-abasement, although really rich, (that is, rich in the merits of Christ;) but there is an exposure to the danger of certain anti-evangelical influences, and these even of a

* §§ 46-48.

blasphemous character: figuratively, those “who say they are Jews* but are not.” They are not true Jews in the Pauline sense, (Phil. 3 : 3.) They are such as those to whom Paul would not give place by subjection, as he says, “no, not for an hour.” (Gal. 2 : 5.) They teach a dependence upon the merits of man—a dependence upon works; the effect of which is to bring the disciple under the power of the law, an effect similar to that produced in paradise by tasting the forbidden fruit, for which reason they are said to be of the synagogue of Satan; the bondage of the law being also alluded to as a state of imprisonment. These anti-evangelical elements are represented as partially successful, by the action of Satan in casting some, the true ones, *into prison for ten days*; so permitted *that they may be tried*. The action of these legal influences upon the construction of the system represented by the church, is such apparently as to bring its Gospel character to the test.

The term *synagogue*† is here used as an opposite of that of the *church*;‡ the synagogue, or doctrinal system of Satan, being an opposite of the church, or Gospel system of Christ. As Satan is afterwards defined to be “the accuser of the brethren,” so we suppose these figurative members of his synagogue to be accusing legal elements, under which the principles of the Gospel suffer tribulation, till they triumph, as did the brethren in heaven, by the blood of the Lamb. (Rev. 12 : 10, 11.)

The *crown of life* promised the angel for his fidelity in

* §§ 51-53.

† § 53.

‡ The term rendered *church*, signifies something elect or select, which is not implied in that of *synagogue*.

this contest, is the evidence of his triumph over the *pseudo-Jewish* elements, being such a crown as was given to the successful competitor in the public games; differing in this respect from the crown, or *diadem*, a token of imperial dignity and power.

The reference to the conquerer here, may apply more particularly to the blasphemy of those who say they are Jews; that blasphemy consisting in the pretension of elevating the disciple to the position of the *conqueror*; thus inculcating an assumption by man of a dignity and power belonging to God alone, (see Rev. 2 : 27 ; 3 : 21,) the first and the last, the beginning and ending of the whole work of salvation.

EPISTLE TO THE ANGEL OF THE CHURCH IN PERGAMOS.

To this angel the speaker addresses himself as having "the sharp sword with two edges," indicating the discrimination to be made between the letter and the spirit of written revelation, as well as between the joint action of the two, and that of the letter only; a peculiarity which this angel perhaps has especially occasion to keep in view. He is commended for his steadfastness in certain particulars, notwithstanding the very unfavorable position in which he is placed, dwelling "where Satan's *seat* is."

Satan's seat, or *throne*,* is where the power of the law is predominant. He is the legal accuser, and as such opposed to the divine plan of salvation; opposed also to the vicarious suffering of Christ, who seems to be alluded to under the name of Antipas, (*in behalf of all*.) Where

* § 59.

Satan dwells and reigns the element of Christ's atonement is lost sight of, (Antipas is there slain.)

Notwithstanding this disadvantage, the angel of this church relies on the power of Christ, and professes his name, although, as would appear from what follows, without any definite idea of the wholeness of his vicarious work.

While the angel contends against the power of Satan, the open enemy, there appear to be some insidious influences gaining admission into his construction of the revealed word; "them that hold the doctrine of Balaam," which doctrine, as described here, seems to characterize the admission of a certain mixture of principles, inculcating dependence partly upon one's own merits, and partly upon the merits of Christ; which mixture leads away the mind from the worship of God, (the only Saviour,) to the worship of one's self, or of one's own goodness, as the efficient cause or means of salvation; the *idolatry* of many, who would be the last to suppose themselves capable of breaking the first commandment. Yet he who trusts to some merit or work of his own for his acceptance with God, and his inheritance of eternal life, regards himself as his own saviour, thus virtually worshipping himself; his own goodness, in whatever it may consist, being virtually the god of his idolatry. The insidious character of these mixed views is too evident to need illustration; yet they are often found in theories of doctrine, where the power of Christ in fulfilling the law is strenuously maintained.

Nearly akin to the doctrine of Balaam must be that of the Nicolaitanes; except that this last appears to be something more directly opposed to the glory of Christ.*

* § 53.

The name is said to signify the *victory of the people*; and contrasting this with the promise to the true victor, or conqueror, we may presume the tendency of the doctrine to be such as to ascribe to the disciples of Christ the glory due to their divine head, in the achievement of their salvation; ascribing to the merits or works of man the victory, which, according to the Scriptures, is obtained only through our Lord Jesus Christ. (1 Cor. 15 : 57.)

The errors alluded to, we suppose to be those of construction or interpretation, and that these arise from attention to the *letter* only of divine revelation, or from a misapplication of the letter; accordingly the speaker threatens, unless there be a change of views,* to fight against the *errors* with the sword of his *mouth*, that is, the sword of the *spirit*, as distinguished from that of the letter; the sword by which, as it will be seen, the Word of God obtains the victory in the great battle of Armageddon.

Having already commented upon the promise here given to the conqueror, (Part I., chap. 5,) we have only further to remark in this place, that its application in showing that there is but one conqueror, that is Christ, (the Lamb of God and the Word of God,) is an antidote to the poisonous influence both of the Balaamic and Nicolaitane doctrines.

EPISTLE TO THE ANGEL OF THE CHURCH OF THYATIRA.

To the angel of this church the same speaker announces himself plainly as the Son of God; the reference to his

* § 64.

eyes like unto a flame of fire, and his feet like fine brass, (with a burning appearance as first described,) indicating the trying process, here, perhaps, especially called for.*

The works, charity, service, faith, and patience of this angel, are recognized, the works and patience "more than the first." What the degree of these good qualities may be, is not announced; but there is evidently a deficiency in their character, judging from the reproof in immediate connection. There is an evil influence operating in the system of faith, or views of doctrine, figuratively spoken of as the teaching of "that woman Jezebel, who calleth herself a prophetess"; such a false prophetess being the figure of a false gloss or interpretation of written revelation.

The tendency of this woman's teaching is similar to that of the Balaam doctrine, inculcating a mixture of principles, and fostering an idolatrous worship. As a false prophetess, Jezebel corresponds with the two-horned beast, or false prophet, afterwards described (Rev. 13 : 14) as causing an image of the beast to be created, thus introducing an idolatrous object of worship.

As the soothsayers of old pretended to announce the will and purpose of their deities, so these false interpreters (put for their interpretations) profess to give the true meaning of divine revelation, by the false construction put upon the *letter* of the written word. This construction is of so plausible and insidious a character, that its idolatrous tendency can only be detected by the eyes of Him who searcheth the reins and the heart.†

The word translated *bed* here, (Rev. 2 : 22,) should have

* §§ 69, 70.

† §§ 73, 77.

been rendered *bier*. To cast upon a *bier* is equivalent to treat one so cast as a dead body : analogically, it is exposing the want of the *spirit* in the matter tried—its inconsistency with the true spirit and purport of the written word. Thus the false construction, and mixed and idolatrous principles connected with it, are threatened with exposure and destruction ; as it is said also of the offspring of this misconstruction, “ I will kill her children with death ;” showing the condemnatory nature of the principles emanating from this Jezebelian influence. So we suppose the giving to each according to their works, to be equivalent to exposing the real character of the elements referred to.

The style is here somewhat changed ; instead of addressing the angel in the singular number, the plural is employed. Considering this church as one of the *golden* candlesticks, (Rev. 1 : 20,) we still presume that, as a system of faith, it is itself pure and precious truth ; but some of its principles have been seduced, and foreign principles have been introduced, under the influence of the misconstruction described. Others not having^e suffered, or not having been generated from this influence, are personified as members who have not this doctrine, and have not known the depths of Satan. These are required only to remain faithful ; “ none other burden being put upon them ;” an expression corresponding so closely with the language of the apostolic epistle to the disciples at Antioch, (Acts. 15 : 28,) as apparently to indicate a similarity in the two cases.*

* The Thyatiran church was distinguished for its *works*, but apparently those works did not spring from right motives ; not being such as to sus-

“The depths of Satan” we take to be the plausible artifices of the spirit of legal accusation, bringing the disciple ultimately under the power of the broken law; a consequence of Jezebelian false interpretation. As by a misconstruction of the language of the written word, the Gospel of Christ may be so perverted as to represent the plan of salvation by *grace*, in the light of salvation, or rather justification, by works, (the merits of man,) necessarily involving the disciple in the condemnation of the law—that law applying to the motive (the heart and the reins) as well as to the outward act.

For this error the promise directing attention to the *only* conqueror is a corrective. The promise here (Rev. 2: 26, 27) is so explicit, and accords so exactly, as we have shown elsewhere, (Part I., chap. 5,) with the promise made to the Son, (Ps. 2: 8, 9,) with what is said of the child caught up to God and his throne, (Rev. 12: 5,) and with the description of the conquering Word of God, that there can be no misapprehension in respect to it, when these are duly considered.*

EPISTLE TO THE ANGEL OF THE CHURCH IN SARDIS.

In this address, the speaker is identified with the source of grace and peace (Rev. 1: 4) by his possession of the seven

tain the searching of “the reins and the heart.” Instead of being the offspring of faith in Christ, they proceed rather from a want of faith in his work, and a belief of the necessity of something more on the part of the disciple to secure salvation; as the Judaizing teachers troubled the Gentile converts, inculcating the necessity of circumcision, thus, according to Paul, (Gal. 5: 2, 3,) bringing those converts back to a dependence upon their own merits; equivalent to the bondage and burden of the law.

* §§ 80–83.

spirits of God ; as also with the Lamb, whose seven horns and seven eyes symbolized the same seven spirits of God. By his possession of the seven stars he is also identified with the one like unto the Son of Man, having control over the seven angels (stars) of the churches.

The same searching action is here (Rev. 3 : 2, 3) indicated as in the preceding epistle, and, seemingly, even with more reason.

The reproach of this angel is that he has a name to live, while he is really dead ; although it appears that there are some things in him, or in his character, capable of resurrection.

To be dead, according to the apostle Paul, is to be under the power of the law.* A dead body is also a body deprived of the spirit. Such is the letter of revelation without the spirit, or spirit sense. The inspired apostles are spoken of (2 Cor. 3 : 6) as ministers not of the *letter* but of the *spirit* ; because it is said the letter killeth (tending to condemnation) but the spirit giveth life, (leading to justification.) Considering the Sardisian angel in the light of a commentator, his construction, or that symbolized by him, must be something equivalent to this *letter view*, in which the spirit sense is wanting ; on this account his works are said to be not complete—not reaching the end designed. “The things which are ready to die,” are apparently principles, which, if carried out, would lead to the condemnatory result frequently termed *death*.

Repentance, according to the Greek,† signifying a change of mind or views, such a change is here required of the angel ; and such a change, we may suppose the unveiling

* § 84.

† §. 44.

or *coming*, about to be exhibited, is calculated to produce—resuscitating the spirit sense of the written word, and showing the real and only conqueror in his true light. (See *promise*, Part I., chap. 5.)

The “few *names* in Sardis,” must be certain doctrinal views or principles excepted in the reproach. They are *worthy* to walk with the speaker, as agreeing (Amos 3 : 3) with the revelation elsewhere made of him, the garments of righteousness held forth by them being unspotted with any mixture of human merits. They correspond with the armies of heaven clothed in fine linen, clean and white, followers of the Word of God, (Rev. 19 : 14,) as they must also be opposites of the 7000 names destroyed by the earthquake, (Rev. 11 : 13.)

EPISTLE TO THE ANGEL OF THE CHURCH IN PHILADELPHIA.

To this angel the one like unto the Son of Man, speaks as “he that is holy, he that is true, he that hath the key of David, he that openeth and no one shutteth, and shutteth and no one openeth;”* or, as the Greek might more strictly be rendered, he that *locketh* and *unlocketh*; referring to the use of a KEY, as also, perhaps, to a prophecy of Eliakim, (Is. 22 : 22.)

Christ only has the key to a right understanding both of the history and of the psalms of David—he is indeed himself the *key*, as he is of the whole of the revealed word. As he opened the Scriptures to the understanding of the disciples on their way to Emmaus, so he virtually opens, or unlocks, the whole volume of inspiration, by

* §§ 88-90.

what he has done, and taught, and suffered, as well as by his resurrection and exaltation.

This angel is addressed almost wholly in the language of commendation, although it is intimated that his strength is *small*; yet as it is said, "To him that hath shall be given, and that more abundantly," corresponding with the use of a key, the faithful and true witness declares that there is now placed before him (this angel) "an open door," that is a door once locked, but now unlocked; this unlocked door consisting, as we may suppose, in the symbolical development of truth contained in the subsequent portion of the vision. As such the door corresponds with that seen opened in heaven by the apostle, (Rev. 4 : 1.)*

Faithful and steadfast as the Philadelphian angel has been, it appears that he also is exposed to some danger from the influence of those of the synagogue of Satan, "who say they are Jews, but are not." The character of these we have already passed upon, but what is singular here, is the assurance of him that is holy and true, that he will cause these Satanic members to *worship*, or *prostrate* themselves, at the feet of the angel of this church. The term is the same as that elsewhere used in reference to the worship of God.† Of course we can understand it here in no other sense than as figuratively alluding to a manifestation to be made of the subordination of the principles personified as affecting to be Jews, to the principle, or Gospel element of interpretation, represented by the angel. It is evident that it can not designate a class of human beings, who are to be made by Christ himself to

* § 91.

† § 92.

worship a fellow creature, or even an angel in the ordinary sense of that term.

The subordination alluded to may correspond with that of the law to the Gospel. The name of the church (Philadelphia) signifying brotherly love, and brotherly love being a token of passing from death unto life, (1 John 3 : 14,) we may suppose these pretended Jews to be accusing spirits or principles, applying the law to the condemnation of the *brethren*. (Rev. 12 : 10.) These, therefore, are to be manifested as overcome by the principle of brotherly love. As in the war in heaven, Satan, who accused the brethren day and night, is overcome by these brethren, through the blood of the Lamb ; which may be a fulfillment of the promise here given.

The hour of temptation, or time of trial,* spoken of, is apparently the *trial* represented in the coming exhibition of the wrath of the Lamb ; a wrath directed against the elements of the earthly system, figuratively termed here, "them that dwell upon the earth." (Rev. 3 : 10, 11.) The promise of preservation in this trial, is equivalent to the security afforded the 144,000 by the seal of God in their foreheads.

The *crown* here is of the same kind as that spoken of in the epistle to the angel of the church of Smyrna. That is, it is the crown bestowed upon the victor in the games ; a token of triumphant success, but not of sovereignty. Such a crown can only be taken away by a competitor in the race or contest. "Let no one take thy crown," is equivalent to saying, "Let none of these competitors triumph over thee."

* § 94, 95.

For the purport of the promise to the conqueror here, (Rev. 3 : 12,) which is one of the most peculiar, we refer to our treatment of those promises collectively, (Part I., chap. 5.) Its fulfillment, by showing who the real and only conqueror is, must be calculated to sustain the angel in his conflict with the members of the Satanic synagogue, the more so, as the assurance of *coming* quickly is an intimation of the development immediately about being made. It is here given as an encouragement to perseverance. Perhaps this promise, peculiar as it is, may be considered the *open door*, which *no one can shut*. No one can rightly apply it to any other than the true conqueror, and thus it opens the way to an understanding of the whole purport of the vision.*

EPISTLE TO THE ANGEL OF THE CHURCH OF THE LAODICEANS.

The angel of this church seems to be nearly an opposite of that of Philadelphia. He is addressed with peculiar solemnity;† the speaker appealing, as it were, to his own divine sovereignty, as the great First Cause of creation, as well as “the Amen, the faithful and true witness,” especially in relation to the divine plan of redemption. (Rev. 3 : 14.)

The strong terms in which the system (construction) of this angel is repudiated, leads to the supposition that it must be very nearly allied to the doctrine of the Nicolaitanes. Of the one it is said, “which thing I *hate*,” of the other, “because thou art lukewarm, I will spue thee out of my mouth.” The name of the first signifying the victory

* §§ 96-100.

† § 101.

of the people, seems to refer to a pretension of ascribing the victory in the work of salvation to the disciple himself; the name of the other signifying the *just or righteous people*, appears to indicate a self-justifying pretension, similar to that of the Pharisees, who esteemed themselves just or righteous, and despised others.

The system of construction, or the light thrown upon divine revelation, by this angel is *professedly* Christian. It is a star in the right hand of Him who is in the midst of the seven golden candlesticks, yet it is evident that the spirit or tendency of this construction, is not such as to inculcate that fervent gratitude for the benefit of salvation, which should result from viewing the benefit entirely as a *free gift* on the part of the Saviour. As the Ephesian angel was said to have lost his first love, so the Laodicean angel's love, from a like cause, had become lukewarm—not entirely lost, but perhaps little better than mere profession—a lukewarmness, in divine estimation, of an exceedingly nauseous character.

The doctrine inculcated by this angel does not recognize the unworthiness, sinfulness, destitution of merit or of righteousness, and the blindness of mind, the sense of which is indispensably requisite to a just appreciation of the need and of the real value of the divine plan of salvation by grace, upon which alone the disciple can rest his hopes with security.* Hence the *lukewarmness*: for, as it is said, "We love God because he first loved us," just in proportion as we appreciate the love of God to us, our own love of him will be fervent or lukewarm, and we can not appreciate this love without feeling our need of it; as it

* § 103, 104.

is also said, herein is the love of God manifested, that *while we were yet sinners*, Christ died for us.*

The language of the Laodicean angel, "I am rich, and increased in goods, and have need of nothing," is equivalent to saying, "I have no need of the love of God; I have no need of the vicarious sacrifice of Christ." Perhaps it may be admitted, that this increase of goods has been bestowed in some sense by God; yet as men, in a literal sense, too generally give the credit of their wealth to their own industry and sagacity, so the gratitude of this angel for what he possesses of supposed merit, although admitted to have been *imparted* from the Giver of all good, is necessarily but lukewarm. To appreciate the love of God in Christ, and to feel the *fervent* gratitude called for by it, the *need* of that love must be felt continually.

This deficiency we suppose to be that of the doctrine here reproved. "The ransom of a man's life is his riches," (Prov. 13 : 8,) and the only true ransom of a man's eternal life is the vicarious sacrifice of Christ, of which the truth is like gold tried in the fire, the thing itself constituting the true riches which only the angel is here counselled to procure; as the imputed righteousness of Christ is the "white raiment" in which alone the disciple can appear before his God, and without which he is *naked*, or destitute of clothing. The Laodicean angel is not an infidel, or a pagan, or a Jew, professedly; he must be contemplated as a member of the Church of Christ. His error arises from his blindness and his insensibility of that blindness. Hence, he is offered the "eye salve" so necessary to dis-

* §§ 105-107.

cern his own destitution : considering him a commentator, we may suppose him to put such a construction upon the written word as to lead to the supposition that the disciple, after conversion, undergoes a certain intrinsic change, whereby he becomes rich in merits of his own, and thenceforth is in need of nothing.

Whatever these errors be, the subject influenced by them is still represented as an object of love. Love towards the Philadelphian angel is to be manifested in the protection afforded him, and love towards the Laodicean errorist, is exhibited in the rebuke and chastisement intended for his correction.

It is not said here, as in the preceding cases, " Repent, or else I will come quickly," or " I will come as a thief," but, " Behold, I stand at the door and knock," equivalent to saying, " Behold, I am come—I am here, even at the door" in allusion to the *unveiling* or revelation just about being made.*

" If any one hear my voice, and open the door, I will come in and *sup* with him and he with me." This hearing of the voice and opening of the door must be equivalent to the reading and hearing of the words of this prophecy, or *revelation*, and to the keeping the things written therein, on which the blessing is pronounced in the commencement of the book. (Rev. 1 : 3.)

The figure of a supper, while it refers to the same revelation, may be also an allusion to the supper of Jesus with the two disciples, at Emmaus, in which he was made known to them in the breaking of bread : illustrated, also,

* §§ 108-110.

by that supper in which his death is made known or set forth.

The doctrine or construction of the Laodicean angel is an extreme of error calling for immediate remedy. It is not represented, as in the other cases, to be sound in some measure or in certain respects. It is altogether bad. It is not said to be in danger of the insidious influences of Balaam, or of Jezebel, or of the Nicolaitanes; but it seems to be wholly given up to a certain perversion—what that is, we may best judge from its effects, that is, the lukewarmness it engenders, and from the opposite *fervency* required in the change of views called for. Without this change its *blindness* is equivalent to the state of darkness, described as the precursor of the coming of the Son of Man, (Mark 13 : 24,) and to the darkness of the kingdom of the beast, (Rev. 16 : 10 ;) while its effects correspond with the working of the mystery of *error*, the detection of which necessarily precedes the coming or revelation of the day of Christ. (2 Thess. 2 : 3–7.)

The application of the promise* to the conqueror in this epistle, shows the tendency of the error reproved, and the folly of the pretensions to independence involved in it. The theory of this angel, that he is rich and increased in goods, and in need of nothing; or in other words, that he is competent to redeem himself by some merit of his own; that he is rich in his-own goodness or righteousness; that he needs no divine propitiation, atonement, or vicarious offering, is equivalent to an assumption of divine sovereignty: making himself equal with God; a pretension, however, which we may suppose he would

* §§ 111, 112.

himself disavow; yet his theory would lead him to suppose that he himself may be the conqueror, to whom the several promises are given.

To correct this supposition, the greatest promise of all is here introduced, that of *sitting down on the throne of God himself*. The correction, however, depends for its effect upon attention to the subsequent development, (the unveiling of Christ,) showing who the real conqueror is, and thus showing that the pretension of any other to the position promised, is nothing less than constructive blasphemy. (See Part I., chap. 5.)

N. B.—From necessity, in some degree, we have adopted here, as elsewhere, the style of personification employed in the vision; but it is to be borne in mind that the *false construction* is the thing repudiated. The error, and not the errorist, is the object of abhorrence, the latter being saved, yet so as by fire. (1 Cor. 3 : 15.) The Laodicean angel is a star in the right hand of the one like unto the Son of Man, and notwithstanding his deficiency, is upheld by the right hand of divine righteousness.

CHAPTER II.

THE APOSTLE'S CALL UP INTO HEAVEN—THE THRONE, AND HIM WHO SAT ON IT—CHORUS—THE LAMB AS IT HAD BEEN SLAIN—GRAND CHORUS.

THE scene first presented to the apostle, (Rev. 4 : 1-11,) after receiving his commission to the churches, may be said to be something, in the nature of the case, eternal in its character, as already noticed in remarking upon the choral action described in it. (Part I., chap. 3.)

A *door* is seen by the apostle, opened in heaven, and the voice, as of a trumpet, which he had before heard, now calls him to come up thither, that he may see things *about to be represented*.

As the physical heavens display the glory of God in natural objects so the *analogical* heaven, here alluded to, displays the glory of God in matters pertaining to the divine plan of redemption, and to the sovereignty of the Supreme Being. Such is the heaven to which the apostle is now called; the *door** referred to being the avenue of symbolical revelation by which he is to see the things to be unfolded.

The first object that meets his attention is the throne, (the emblem of divine sovereignty,) and Him that sat upon it. It is to be remembered, however, that it is *in*

* §§ 114-117.

spirit he sees these things, as in a vision, for no one can literally see the face of God the Father, otherwise than as it is seen in that of the Son. But John is in heaven *in spirit*, as he was also *in spirit in the day of the Lord*.*

The appearance of the occupant of the throne was that of splendid perfect purity, comparable to the transparent brilliancy of a most precious stone; the combinations of the sardine† with the jasper stone, reminding us of the identity of the Father and Son, corresponding with the appellation afterwards given to the throne, as that of God and the Lamb, of which, however, the manifestations are not yet made.

The sea-green color of the rainbow‡ or *iris*, above the throne, seems to symbolize the element of judicial wrath, as it corresponds with the sea itself, which we take to be a figure of that wrath. Whence we consider the present scene to be a representation of divine sovereignty irrespective of the exercise of sovereign grace, afterwards revealed as connected with it. At least, it so appears to the beholder, whose eyes are not enlightened to comprehend the whole of the divine plan of government. The element of mercy here is latent, but not yet developed.

Around the throne were twenty-four other thrones, or seats, (tribunals of judgment, perhaps,) occupied by twenty-four elders; these are supposed to represent the principles of the divine plan of redemption, revealed in the old and new dispensations, but existing in the unchangeable mind of God from all eternity. They are principles of truth,

* §§ 24, 118.

† The appellation *sardine* is derived from a Greek word signifying *flesh*, as tinged with that color. The jasper, on the contrary, is pure rock crystal.

‡ §§ 118-120.

unchangeable in their nature, *crowned*, as triumphing over all other principles, and with crowns of *gold* indicative of their truth. "Out of the throne proceeded lightnings, and thunderings, and voices," corresponding with those of Mount Sinai at the giving of the law; and thus confirming our supposition that the present scene represents the character of divine sovereignty, as it appeared, or might appear, before the exercise of the attribute of mercy was revealed, as it is about to be in the remainder of the vision.*

The seven lamps of fire, it is said, are the seven spirits of God. They have been spoken of before as the source (together with God and Jesus Christ) of grace and peace, (Rev. 1 : 4 ;) they must be also the seven spirits symbolized by the seven horns and seven eyes of the Lamb. (Rev. 5 : 6.) As a whole, which the number *seven* indicates, they represent the Holy Spirit. As *lamps*, in immediate connection with the emblem of divine sovereignty, they symbolize the illuminating office of the Holy Spirit.

Before the throne was a sea of glass, like unto crystal.† A sea is an opposite of a river; and this sea, we may suppose to be an opposite of the river of the water of life. As such, this sea may represent the action of avenging justice; the sea, and the waves roaring, (Luke 21 : 25,) being emblematic of the threatenings of that justice. But this sea, smooth as glass and clear as crystal, symbolizes both the *clearness* of divine judgment, and the complete control of divine sovereignty over its action: as before the throne, it is subject to the power of the throne.

In the midst of the throne were four *living creatures*,‡

* §§ 121-123.

† § 124.

‡ § 125.

(as the Greek should have been rendered,) full of eyes before and behind. Being in the midst of the throne and round about the throne, these creatures must represent attributes of divine sovereignty, their eyes before and behind indicating the omniscience connected with that sovereignty; a perfect knowledge both of the past and present.

The first of these living creatures was like a *lion*: a representation of the power and inflexible justice of the sovereign. The second animal was like a *calf*: representing the element of divine propitiation, or the attribute of mercy.* The third animal had the *face of a man*: a symbol of the attribute of wisdom or mind, in which the human being differs from other animals. The fourth was like a *flying eagle*: designating the office of the Comforter, especially as connected with the exercise of divine sovereignty.†

Each of these four animals is described as having six wings, corresponding in number with those of the seraphim seen in the vision of Isaiah, and as in number, we may suppose they correspond also in use. (Isa. 6 : 1-3.) "With twain he covered his face, with twain he covered his feet, and with twain he did fly." The figure represents, apparently, the continual progress in development of these attributes of divine sovereignty. The purpose, or face, concealed, the execution secret, but ever progressing. The office of the seraphim seen by the prophet, was to proclaim in songs and responses, the holiness of the Lord God Almighty; and such seems also to be the function of the

* The calf, or young bullock, under the Levitical dispensation, being an appointed sin-offering.

† §§ 126-129.

living creatures and twenty-four elders before the throne. As the wings of these animals indicate the progressive development of the attributes represented, the "eyes within and without" appear to have reference to the inner and outer sense of the written word.

They, the four living creatures, "rest not day and night" in proclaiming the holiness of the Lord, and *when* they do so, the twenty-four elders respond. Consequently the action of both may be considered as something virtually continual, and this throughout eternity; the divine attribute of holiness being ever the same, and the praise, honor and glory due to the Supreme Governor of the universe being also ever the same. We may thus consider the action of this chorus, as according with the state of things in heaven prior to the going into operation of the divine plan of redemption, or of the revelation of it; for which reason, as already noticed, we have not classed this song of the living creatures and elders with the choral divisions belonging to what we consider the *dramatic* portion of the vision.

Throughout this ascription of glory, honor, and thanks, on the part of the living creatures, "to Him that sat on the throne, who liveth for ever and ever," and throughout this response and worship of the twenty-four elders, there is no allusion to the Lamb, or mention of the work of redemption. The ascription to the divine Sovereign, of worthiness to receive glory, honor, and power, is grounded altogether on the fact, that he created all things, and that all things are and were created for his pleasure.*

The mystery of redemption, therefore, is to be consider-

* §§ 130-132.

ed as not yet revealed, even to these elements, here offering their praise and thanksgiving. The *book* containing the mystery is yet sealed, and in possession of Him that sat on the throne. The attributes of divine sovereignty, and the twenty-four principles of divine government entering into the plan of redemption, exist in the nature of things, but they are not yet revealed or manifested. As truths in themselves, these twenty-four principles possess *crowns of gold*; and as truths subservient to the element of divine sovereignty, they cast these crowns before the throne.

The design of the ascription at this crisis, appears to be to proclaim the perfect sovereignty of the Creator, and his right to do as he pleases with all that he has created; having created every thing for his own pleasure. In this view he would have been entitled to the same ascription of holiness, glory and honor, if the plan of redemption had not been formed; consequently that *plan* must have been purely a matter of SOVEREIGN GRACE. He had a moral right as sovereign to form it or withhold it as he pleased, and if he did form it, it was for his own pleasure that he did so. The plan itself is, therefore, like him who executed it, entirely a *free gift*, and as such, calls for the fervent, unmixed gratitude (love) of those who have the benefit of it.

This exhibition of divine sovereignty reminds us that when the apostle Paul speaks of a certain *crisis* when the Son is to give up the kingdom to the Father, he must be understood as referring only to the manifestation of that truth, and not to the existence of the truth or fact itself. In point of fact, the kingdom, or reign, is, in the nature of

things, that of Him who created all things, and for whose pleasure all things were created.

So with respect to the purport of the exhibition we are about to examine: the Word of God is represented as overcoming all enemies; that *Word* is afterwards merged in the Lamb, the Lamb on the throne of God is identified with God, till in the *end* the Lord God alone is manifested as the source of light, and the only being to be worshipped; corresponding with the crisis above alluded to. Thus, in fact, the same Lord God, the Creator of all things, was, before as after this development, the Ruler and Governor of all things, the kingdom having been his from all eternity.

We will now enter upon an examination of the exhibition about to be presented: we may suppose by way of illustration, ages to have intervened, during which the SEALED BOOK (Rev. 5 : 1) had been kept back; the time has now come for its unsealing, and for a development of its contents.

The subject of Rev. 5 is preparatory only to the dramatic *action* of the exhibition about to be presented. It furnishes us with a description of the scene in heaven at the moment when the development determined upon is about being made: we are to imagine innumerable millions of spectators, waiting with impatience the disclosure of that mystery, which was hid from ages, as it is said, and which angels—messengers, the prophets themselves—desired to look into.

The throne before described is now the prominent object of contemplation; a book is seen in the hand of the Sovereign; that book contains the mystery to be unfolded.

The book consists of a scroll, or rather it is a roll of scrolls, written on both sides, within and on the back side, corresponding with the inner and outer sense (the letter and the spirit) of the written word. It is sealed with seven seals. According to the ancient form of books, we may suppose it to consist of seven scrolls, one over the other, each having its separate seal. The outer scrolls must necessarily be opened first, but the inner (the seventh) is that which contains the most important portion of the mystery.

As on the occasion of a grand tournament, a herald (a strong angel) challenges the assembled multitude to furnish some one worthy, or capable, of opening the book and of loosing its seals. No one of the whole assembly of spectators is found competent to open it, or to read it, or even to look into it.

A pause ensues, corresponding with the lapse of ages between the promise of him who was to bruise the serpent's head, and the fulfillment of that promise in the person of Jesus Christ.*

The apostle laments much that no one is found equal to the task in question. The lamentation may be compared to the regrets of those who waited the coming of the Messiah, yet died without the sight. John is, however, comforted by one of the elders, (one of the elements of the plan of redemption,) with the assurance that the Lion of the tribe of Juda, the root of David, had prevailed (overcome) to open the book; an assurance equivalent to the whole bearing of the Hebrew prophecies.†

Immediately in connection with this assurance, he per-

* §§ 133, 134.

† §§ 135-138.

ceives "a Lamb, as it had been slain, having seven horns and seven eyes," in the midst of the throne, and in the midst of the four living creatures, and in the midst of the twenty-four elders. This Lamb came and took the book out of the *right hand** of him that sat upon the throne, and as it appears afterwards opened the seals. This Lamb, therefore, is the Lion of the tribe of Juda, and the root of David referred to by the elder. That he is the Lamb of God, pointed out by the Baptist, (John 1 : 29,) is equally evident from his appearance, "as it had been slain." Seen in the midst of the throne, he is characterized as himself an element of divine sovereignty; in the midst of the four attributes of that sovereignty, he is the central point of those attributes; as he is also of the elements of the divine plan of salvation represented by the twenty-four elders. As having the seven spirits of God, he is the source of grace and peace alluded to, Rev. 1 : 4,—symbolized also by the seven lamps burning before the throne; the whole description corresponding with the apostolic declaration concerning the Son of God, that "in him dwelleth the fullness of the Godhead bodily;" the attributes of the illuminating lamps, of the horns of power, and the searching eyes, being collectively in his person. The inference is that, as the Sovereign on the throne formed, and possessed, and sealed the mystery, the same sovereign power only could make it known. As the Lamb as it had been slain represents the vica-

* The right hand of Jehovah is spoken of in the prophets as the power by which he saves. (Is. 41 : 10.) The book here contains a development of that righteousness or power with which the Lamb is identified by his exaltation to the right hand of the Most High, (Rom. 8 : 34.)

rious offering of Christ for the sins of the world, the further inference is that this element of propitiation is an inherent principle of divine sovereignty itself; so the *grace* that bringeth salvation is a free act of sovereign power.

Immediately upon the taking of the book by the Lamb, the four elements of divine sovereignty, and the four and twenty elements of the divine plan of salvation, (before represented as ceasing not day and night in their adoration of the Creator,) now prostrate themselves before the Lamb. As the lesson inculcated throughout this vision is that God only is to be worshipped, we must infer from this act of homage on the part of these elements, that in their apprehension the Lamb, and Him that sat upon the throne, are identified; that the Lamb is not only an element of sovereignty, but he is also the same in *being* with the Sovereign, although on this occasion differently personified.

The chorus here offered is not merely a song of voices; it has an accompaniment of instrumental music—that of the harp, which throughout the vision is to be considered a symbol of praise. They offer, also, *incense* in vessels of gold, which is said to be the prayers of the saints or holy ones. The material of gold indicates the perfect truth of the elements offering this praise, its perfect correspondence with God's plan of redemption; the principles of which, as set forth in the Scriptures, are here figuratively termed saints, or holy ones. They correspond with the souls afterwards represented as under the altar, the purport of their prayers being probably the same; that is, that their deliverance may be speedily accomplished,

* §§ 139–143.

as it is to be by the development about to take place. They are the saints, whose blood had been shed by the dwellers upon the earth, (Rev. 21 : 6,) which blood was afterwards found, with that of the prophets, in Babylon. (Rev. 18 : 24.) The prayers for the deliverance in question, thus go up to the Lamb as to the expected deliverer, being offered by the elements of the purpose of redemption itself. The material of gold indicates the correctness and value of this offering of praise and prayer to the Lamb, which correctness would not exist if the Lamb was less than a manifestation of the Divine Being himself.

The song of these four living creatures and twenty-four elders, is termed a *new* song, apparently in contradistinction to the matter of the preceding *ceaseless* act of adoration of the same elements. They were then represented as ascribing glory, and honor, and thanks, and power to the Supreme Being, as the Sovereign and the Creator of all things. They now adore the Lamb especially as *their Redeemer*—proclaiming his worthiness to open the sealed book, from the fact that he had redeemed *them* out of every kindred, tongue, and people, and nation. That is, we may say the plan of redemption, through the vicarious offering of Christ, has brought out these principles from amidst the multitude of errors on the subject; these distinguishing features of the gracious purpose of the Supreme Being, exhibiting the attributes of his character and the principles of his government in their true light. These attributes and principles being thus made ruling elements in matters of faith, and essential principles of true worship; figuratively, as they term it, kings and priests unto God. The redemption alluded to in this *new*

song, uttered by these elements, it must be noticed, regards only themselves, the ulterior object of God's purpose of grace not being thus far reached in the order of the exhibition.

So, we find in the subsequent songs of this grand chorus of many voices and responses, with which the scene may be said to conclude, the purport to be that of recognizing the equality of the Lamb slain with Him who sitteth upon the throne—worthiness to possess power, riches, wisdom, strength, honor, glory, and blessing, are ascribed to the Lamb slain, by the multitude of angels round the throne, in unison with the four living creatures and twenty-four elders, their number “ten thousand times ten thousand and thousands of thousands ;” an ascription represented as *virtually* responded to by every created thing in heaven, in earth, under the earth, and in the sea, and again reëchoed and confirmed by the four elements of divine sovereignty, and the twenty-four principles of the divine plan of government as revealed in both the Old and New Testament dispensations; these last apparently by their action being compared with that just before noticed, (Rev. 5 : 8,) identifying the Lamb slain with Him that sitteth on the throne, as one Being in the person of Him that “liveth for ever and ever.” This whole ascription to the Lamb slain accords with the definition of his being, by the apostle Paul, as “the image of the invisible God, by whom all things were created that are in heaven and in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things being created by him, and for him, and he is before all things, and by him all things consist.”

Thus far,* however, as respects the exhibition before us, the divine character only of the Lamb slain is unveiled or revealed. The sealed book is not yet opened, and its mystery, the divine plan of redemption, is not yet developed.

The chorus just noticed, we have already classed with the *parados* of the Greek drama, (Part I., chap. 3.) The scene being introductory to the action of the coming representation, corresponds also, both in place and matter, with the *prologue* of the Greeks, the dramatic action from which we are to trace the unity of the whole exhibition commencing, as must be borne in mind, with the opening of the sealed book, or with the unrolling of the several scrolls of the *book of scrolls*; written as these are within and without, we are to discover their inner sense as we notice the outer sense, the whole symbolical exhibition, resulting from the unsealing, being equivalent to the reading matter of a book, and to be so considered.

* § 144.

PART III.

The Sealed Book.

The Sealed Book.

CHAPTER I.

SIX SEALS OPENED—THE FOUR CHAMPIONS—THE CAPTIVES—
THE EARTHQUAKE—THE PANIC—THE SEALING-CHORUS—
INTERPRETATION OF THE ELDER.

ACT I. *Scene:* HEAVEN.

HAVING, in our *first part*, vindicated the propriety, and set forth the advantages of imputing a dramatic arrangement to the book of Revelation, by a comparison of some of the features of the vision with those of the ancient Greek drama; and having in our second part noticed the scene as it was presented at the opening of the representation; with a concise commentary on the epistles to the churches of Asia; considered in the light of an apostolic preface and introduction; we now propose to take an analogical view of what may properly be considered the dramatic portion of the vision, aided by the choral divisions already traced out, and the hints afforded of the *unity* of the piece in the progress of its principal character.

The matter of the first *Act*, as it may be called, is contained in Revelation 6 and 7, between the chorus of many voices just described, and the next chorus of the same character at the close of Rev. 7. The throne and Him that sat upon it, and the four living creatures in the midst and about the throne, and the twenty-four elders, with the seven lamps before the throne, and the immense multitude of spectators, (Rev. 5 : 13,) are still in view ; together with the "Lamb as it had been slain," now in possession of the book taken from the *right-hand** of him that sat upon the throne.†

On the opening of the first seal, with a noise of thunder, reminding us of the threatenings of Sinai, (Ex. 19 : 16,) and at the call of the first living creature, like a lion, (the element of divine power and justice,) a white horse is seen, whose rider armed with a *bow*, without quiver or arrows, and wearing the crown of a victor, goes forth a conqueror and to conquer, (c. v. overcoming and to overcome.)

A war-horse is a scriptural symbol of power. This *white*‡ horse we take to be a figure of the power of divine righteousness, as exercised by imputation in the salvation of sinners.§ The rider is he who has the control of this power. The bow without arrows, like that seen in the clouds after the deluge, is a symbol of the covenant of

* For an allusion to this *right-hand* see Isa. 41 : 10, and compare with Mark 14 : 62.

† § 145.

‡ The word translated *white* signifies properly bright, clear shining, and is so used throughout the Apocalypse.

§ §§ 143, 147.

peace and reconciliation, of which the rider of the white horse is the messenger or minister. (Malachi 3 : 1, 2.) The crown is an evidence of the victory already won in a different field,* while it may indicate also the certainty of success in the contest in which the wearer is about to engage.†

As this champion proves to be afterwards the Word of God, identic with the Lamb, we may suppose the victory already won, to be that of the Lamb over the dragon in heaven, equivalent to the victory of the Son of God by his vicarious sacrifice over the requisitions of the broken law. The conquest to be achieved here, consists in the overcoming of systems and errors of legality and self-justification, hostile to a just view of the divine plan of salvation by sovereign grace.

At the call of the second living creature (the element of divine mercy or propitiation) a rider of an opposite character comes forth. He is seated on a red, a fiery red, horse,‡ a color similar to that of the great dragon. (Rev. 12 : 3.) To this warrior a sword is given, with power "to take peace from the earth, and (to cause) that they (the dwellers upon the earth) should slay one another." The sword is that of the magistrate; one, who "beareth not the sword in vain." The horse is a figure of the power of the broken law, or of judicial vengeance. The rider is the executor of that power. The earth spoken of here is the earthly system, or platform of justification by works of the law, or by the merits of man. The dwellers upon

* The field in which the same conqueror appears in the character of the Lamb.

† § 143.

‡ § 149.

the earth being principles depending, or resting, upon this earthly platform, the power of the rider is exercised in setting these principles at variance one with another; or exhibiting their action in destroying each other: while at the same time, the sword of the law is imminent over them all: thus showing their inconsistency with peace of conscience, or reconciliation to God.*

Neither this rider nor his horse is again mentioned in the vision, but his power (the power of the broken law, and the use of his sword, are exhibited in the effects of the various tests, trials, and tortures, to which the elements of self-justification (dwellers upon the earth,) are exposed. No crown is given him, for he is not the conqueror; although, as the law is a leader to bring us to Christ, the operations of this rider open the way to the victorious career of the Word of God.

On the opening of the third seal, the call of the third living creature, (the element of wisdom or reason,) † a black horse‡ appears, whose rider carries a pair of balances in his hand: while a voice from the midst of the four elements of divine sovereignty proclaims a *tariff* of prices, “a measure of wheat for a penny, and three measures of barley for a penny,” with a caution not to *hurt* or to prejudice the oil and the wine.

By comparing the value of the Roman penny§ with the quantity of wheat and barley here mentioned, the prices appear to be such as were considered the fair value of the articles mentioned; and wheat and barley being materials for bread, they are here used as figures of the

* §§ 150, 151.

† § 152.

‡ See Luke 14 : 28-32.

§ § 153.

means of eternal life. The rider with his balances is thus a representation of the law of God; while the voice from the source of divine sovereignty (the throne) proclaims the standard of that law; a perfect fulfillment of its requisitions being the legal means of eternal life. The black horse represents the power of enforcing these requisitions, resulting in the condemnation of those who do not meet them: equivalent to the annunciation, "Do this, and thou shalt live," Fail to do it and thou shalt die—a figure apparently of the Law, (Dan. 5 : 27,) as weighing the merits and demerits of man in one scale with all that is required of him in the other. As there is no one perfectly just or righteous in the sight of God, there can be no human pretensions to merit, tried in these balances of the law, that will not be found wanting. Hence the color of this horse is black—black as sack-cloth of hair, corresponding with the melancholy condition and prospects of the convicted sinner, in view of the issue of the trial supposed. No recourse being here supposed allowable to the vicarious sacrifice of Christ, or to his righteousness and atonement alluded to under the figure of *the oil and the wine*.*

This horse and his rider, like the preceding, are not again mentioned in the vision: but, as figures, they correspond very nearly with that of the witnesses prophesying in sackcloth. These last being supposed to interpret the Gospel under the disadvantage of a legal construction: wherever, however, the standard of the law appears to be symbolically applied to the elements of the earthly system, there the black horse and his rider with the balances,

* § 154.

may be considered in action, and, wherever these act, darkness and blackness must accompany their movements. The effect of the use of these balances in favoring the operations of the rider of the white horse, is equivalent to the repentance and conviction of sin preparatory to faith in the atonement of Christ, as the only source of hope and consolation.

On the opening of the fourth seal, at the call of the fourth living creature, like a flying eagle, (the comforter,) the apostle sees a *pale green** horse. The rider's name is Death, and Hell follows with him.

The color of this horse is taken from the grass of the earth in its withering state; this earthly covering being a figure of the pretended righteousness furnished by the platform of justification by works, or by the merits of man.

Death, as appears from the *Pauline* use of the term, symbolizes the position of man under the power of the law, (Rom. 7 : 9.) Man being a sinner, this position is necessarily followed by that of legal condemnation, of which Hell is the figure. Thus this last is the inseparable concomitant of the first; Hell is to Death what the sword of the magistrate is to the rider of the red horse—the weapon of destruction. As this position of legal death and condemnation arises from the fallacy of the pretension to righteousness or justification by works, the power of Death and Hell is represented by the *green* horse; as on the contrary, Death and Hell† have no power where the dependence is on the merits of Christ.

The green horse is not mentioned again in the vision,

* § 155.

† §§ 156-157.

but in the course of the representation every *green* thing upon the earth is destroyed. Even the earth itself flees away. Death and Hell thus lose the power upon which they depended, and are themselves at last overcome, and go into perdition.

Meantime, wherever the action of death is mentioned, the allusion is to the same legal condemnation. As in the sentence pronounced upon Jezebel: "I will kill her children with *death*; so, in a like sense, it is said power was given to Death and Hell over the fourth of the earth, to slay with the sword, with hunger, with *death* and with the beasts of the earth—or, according to the Greek, power was given to him (Death) corresponding with our idea that Death is the warrior, and Hell the weapon or instrument of executing the deadly purpose of the rider of the pale green horse.

The Wiclif and Rheims' versions render this passage by the four parts of the earth, which would be equivalent to the whole of the earth, and which would be the easiest supposition to interpret, as it accords with the physical phenomenon; but following our common version, we suppose, for reasons given in a former work,* this fourth of the earth to be a figurative expression for a system of mixed principles, partly of dependence upon human merits or works, and partly of dependence upon the merits of Christ: this mixed system being apparently the object against which the wrath of the Lamb is more particularly directed; for, as we have before remarked, the errors to be corrected are those in the visible Church of Christ, not those out of it. These errors are personified as pro-

* §§ 158-159.

fessed disciples of Christ, whose system of faith leads them to rest their hopes of salvation in part upon some merits or works of their own ; appealing to the perpetuity of the law as the foundation of their theory of doctrine.

Against this theory the power of Death and Hell is here particularly directed. It is given to them to destroy the errors alluded to by the four instrumentalities mentioned : the *sword* of the Spirit showing the extent and inflexibility of the demands of the law ; *hunger* exhibiting the entire destitution of righteousness or merit on the part of man ; *death* showing the condemnatory nature of the sinner's position under the law ; and the *beasts of the field* showing the destructive character of principles of the legal or earthly system, in their action upon pretensions to self-justification ; corresponding with the power given to the rider of the red horse in taking peace from the earth, that "they should kill one another."

The four attributes of divine sovereignty have thus called forth the principal combatants to be engaged in the coming representation. *Divine justice* has brought to view that exhibition of the saving power of divine righteousness, and of the new covenant, which is to overcome the errors of legality and self-dependence. The attribute of *Mercy* has caused an exhibition of the power of the broken law, with its avenging sword, showing the need of a propitiatory provision. *Divine wisdom* exhibits the legal standard by which all pretensions to merits are to be weighed, irrespective of the vicarious work of Christ ; and the *Comforter*, as in convincing "the world of sin, of righteousness, and of judgment," shows, in the power and part assigned to Death and Hell, the folly of dependence upon any system of self-justification.

On the opening of the fifth seal the cause of the coming contest is made known; the souls of the witnesses,* slain for the Word of God and the testimony they held, cry from under the altar† for the vindication of their cause, and the avenging of their blood upon their oppressors—the dwellers upon the earth, (the errors of self-justification.) These, for a long time reigning triumphant, have deprived the elements of evangelical truth (the slain witnesses) of the spirit-sense of their testimony: the letter only of divine revelation having been regarded, which privation of the spirit-sense, or life, that is, of the true meaning of these elements, is here and elsewhere spoken of as a shedding of blood. The spirit of revelation is safe, as in custody, under the altar, which itself is a figure of the will or Word of God; but the cause of complaint is, that it has been so separated from the letter as to be disregarded.

These souls are comforted with the assurance that the time of their vindication is at hand; waiting only till others, like themselves, shall need the same vindication. A certain fulfillment or completion of the reign of *error*, being requisite before its extinction can be accomplished. Meantime these souls rest, as witnesses of the power of divine righteousness, exercised in God's plan of salvation; which power is symbolized by the white robes given them. The brethren alluded to, as yet about to be *killed*,

* §§ 160–163.

† That is, the golden altar before the throne or before God, (Rev. 9 : 13.) This altar, together with the *cross* sometimes termed *tree*, and the tree of life, are apparently so many figures of the will or purpose of God, which Christ, the Son, came to fulfill. (Heb. 9 : 10.)

are such probably as the witnesses in sackcloth, and those who have suffered under the reign of the Beast and false prophet, (Rev. 13 : 15.) The position of these souls under the *altar* may indicate the character of their testimony as pertaining more immediately to the vicarious sacrifice of Christ. The altar is in heaven, and not on earth. The souls, the proper sense of the testimony itself, are confined beneath the altar. The letter of the testimony, deprived of these souls, is with the dwellers upon the earth.

Scene. THE EARTH.

On the opening of the sixth seal (Rev. 6 : 12) there was a great *shaking*,* not only of the land but of all the elements connected with it. A *shaking*† of the earthly system, comprehending the heavenly bodies of that system; according to the notion of early times, that the earth was the centre of a system (such as we now term our solar system) around which the sun, moon, and stars revolved. The heavens and heavenly lights, in this connection, with the symbolical earth, are to be considered such as they were esteemed (speaking figuratively) by the dwellers upon the earth. (See Appendix H.)

This *shaking* exhibits the true character of the distinguishing elements of the earthly system of justification by works. Its *Sun*, instead of appearing, as it had done

* We prefer this term in this place, because it is more strictly the sense of the original, here as elsewhere in the N. T., not confining our ideas to an agitation of the land only, or even of this globe of earth. Compare with Heb. 12 : 26.

† §§ 164-167.

to the dwellers upon the earth, a Sun of righteousness, with healing in his wings, is now seen to be a Sun of conviction, clothed in a blackness of sackcloth. Their moon, the symbol of glad-tidings, (Rev. 12 : 1,) now appears to them to reflect only the rays of judicial vengeance. The stars, the lesser lights of revelation, are brought down, (Rev. 12 : 4,) to the level of a literal and carnal apprehension ; under this aspect the true heaven or exhibition of divine revelation, is rolled up, scroll-like, and withdrawn, that those who reject the truth may be no longer permitted to contemplate it. (Heb. 12 : 17, 25.)

The instability of all earthly means of salvation, (works or merits of man,) is exhibited to the apostle by the removal of mountains and islands out of their places. The symbolical dwellers upon the earth, of every rank and degree, from the king* to the bondman, are apparently yet unconvinced of this instability. They perceive the signs of the coming visitation, (the great day of the wrath of the Lamb;) but they still cling to their supposed means of safety ; hiding themselves in the dens and under the rocks of the mountains, (Rev. 6 : 15-17 :) a state of apprehension and panic corresponding with the *wailing* of the kindreds or tribes predicted, Rev. 1 : 7 ; Matt. 24 : 30 ; Isaiah 24 : 17-23.

The *shaking* of the earthly system of works, and the judicial appearance of the heavenly bodies connected with it, is thus represented as bringing all the principles resting upon this system, to a certain crisis : as in view of the administration of an immediate test which they are unable to withstand : what the peculiar character of these princi-

* §§ 168-171.

ples is, may be gathered from the objects of their apprehension—the wrath of the Lamb, and the face of Him that sitteth on the throne. They are all principles of doctrine opposed to the attribute of divine sovereignty, and to the vicarious offering of Christ. The whole system of justification by works is here represented as shaking from its foundation. The mountains and islands (false refuges) do not yet entirely disappear : that event being reserved for a further development. (Rev. 16 : 20.)

Opposite to this picture, but as part of the revelation of the same seal, an exhibition is made of the safety, in the midst of the coming trial, of certain elements of revealed truth.

Four angels* (Rev. 7 : 1) occupying the four corners of the earth, (all the earth,) are commissioned to withhold the wind from the earth, and from the sea, and from every tree. An operation analogous to a manifestation of the want of the spirit, or *spirit-sense*, in the subjects to be acted upon. The earth, as a platform of works; the sea as an earthly means of purification from sin; or rather as the earthly inadequate view of judicial wrath; and the trees as means of shelter or sustenance, in the same relation, opposites of the tree of life.

The four angels are thus about to show that all the principles of the earthly system are without the *spirit*; and consequently are inconsistent with the divine plan of salvation; opposed to the sovereignty of God, and to the propitiation of Christ.

But there are some exceptions; there are principles of this system, designed to come into the divine plan of mer-

* § 172.

cy ; as the law itself is said to be a leader to Christ, and as the old dispensation ushers in the new. An angel from the *risings of the sun**—a certain evangelical message, or revelation, interposes to check this operation, till the excepted principles are marked with the seal of God, showing by some characteristic feature their correspondence with Gospel truth.

According to our common version, this withholding of the word, is said to *hurt* the earth, etc. ; but the Greek term signifies† something the opposite of justification, equivalent to unjustify, or to withhold justification, to show that a thing or principle is not just. Accordingly the elements exempted from this process, are those that remain justified ; that is, as principles they are designated as just, corresponding with the divine plan of justification, and are spoken of as servants of God and as bearing the seal of God in their foreheads.‡

These favored elements are symbolized as one hundred and forty-four thousand of the tribes of the children of Israel—twelve thousand of each tribe. The term *thousand*, we consider only as indicating an indefinite large number ; but the initial number, 144, being the product of twelve times twelve, indicates the joint testimony of the Old and New Testament Scriptures, the number of the twelve apostles multiplied into that of the twelve tribes. These 144,000 sealed ones accordingly correspond with the principles contained in those writings. The

* § 173.

† § 174.

‡ The term rendered *hurt* here and elsewhere in the Apocalypse, is the same as that translated *unjust*, Rev 22 : 11. It is to be taken throughout in a judicial sense.

evidence that they are such, must be found in the Scriptures, from which they are drawn; and this evidence of their accordance with the sacred volume, may be considered the seal of God in their foreheads.

We shall have occasion to notice the action of these 144,000 in another scene; at present we only consider them as opposites of those so much dreading the wrath of the Lamb.

There is no doubt* a meaning to be attached to the patriarchal names or characters here enumerated; but we will advert only to one significant change; that of Manasseh (forgetfulness) substituted for Dan, (judgment,) corresponding with the purposes of Him with whom judgment is a strange work, (Jer. 21 : 34;) and the transgressions of his redeemed people are forgotten. (Heb. 8 : 12; 10 : 17.)

The difference between the twenty-four elders and these sealed ones, we conceive to be, that the first symbolize eternal principles inherent in the element of divine sovereignty; their number indicating their development in the old and new dispensations, whereas the 144,000† sealed ones indicate the principles of doctrine revealed in the Old and New Testaments, as they enter into the plan of salvation and form the true system of faith in Christ. These latter are figuratively represented as the children of the promise, mixed in for a time with the dwellers on the earth. Every system (professedly Christian) of salvation by works or merits of man having in it some elements of truth gathered from the Scriptures. As we find in the account given of the destruction of Babylon,

* § 176.

† §§ 175-176.

Rev. 18 : 4, there were those called upon to come out from her, that they might not partake of her plagues. The sealing of these 144,000, accordingly, may be contemplated as a process taking place *on earth*, as well as the panic scene of the opposite character ; although the apostle sees both from his *stand-point* in heaven, where only these are seen or known. As far as the present representation goes, the sealed ones are not separated from the inhabitants of the earth ; they have only a distinguishing characteristic, which preserves them from being *unjustified*, as the others ; while, to use apostolic language in a case analogous, they still remain “ amidst a crooked and perverse generation, shining as lights in the world.”

Immediately after these different exhibitions of panic on one side, and of security on the other, a choral action of many voices takes place, constituting, as we have supposed, the first *stasimon*, or one of the grand divisions of the representation.*

The song is first taken up by an innumerable multitude of all nations, kindred, and people, standing before the throne, clothed with white robes, and palms in their hands, crying with a loud voice, “ Salvation to our God who sitteth upon the throne, and unto the Lamb ;” equivalent to an ascription of praise to the sovereign grace of God, and the vicarious sacrifice of Jesus Christ.

This song or act of praise is responded to by all the angels round about the throne, and around the four living creatures. These angels, according to the Greek, standing in a circle outside of the throne and the elements connected with it, prostrate themselves on their faces before

* §§ 177-178.

the throne ; ascribing " Blessing, and glory, and wisdom, and thanksgiving, and honor unto God for ever and ever." This last ascription is nearly the same as that before given to God and the Lamb : here, the angels, elders, and four living creatures, speak of God alone ; we suppose, therefore, a fore-reaching in their views to the crisis, when the Son (the Lamb) gives up the kingdom to the Father. Those in " white robes," contemplate the process of their salvation as due only to the sovereign grace of God, exercised in the vicarious sacrifice of Christ.

The explanation of the elder,* (Rev. 7 : 13-17,) may be classed with the interpreting chorus of the Greek tragedy, explaining somewhat of the *myth* of the representation ; and showing its application to disciples themselves, for although there *coming out of great tribulation* would apply to the souls under the altar, to whom white robes were given ; yet the latter part of the explanation, which is still in figurative language, seems to apply directly to the disciples of Christ ; if so, we must consider that it is by faith that they have washed their robes in the blood of the Lamb. The palms in their hands indicate the honor they purpose to ascribe to the Lamb ; as the children scattered branches of palm trees in the way of Jesus Christ on his entrance into Jerusalem. The *chorus* itself does not form part of the contest about to be exhibited ;† it contemplates the result of that contest. It is uttered at the conclusion of the sixth

* §§ 179-181.

† The sealing of the 144,000 is to be considered the conclusion of the *matter* contained in the sixth scroll. The *chorus* is the act of *spectators*, who are to be supposed to have witnessed the developments of this and the preceding scrolls.

seal development, but the action of the seventh seal is not to be considered as commencing where this chorus ends, or where the explanation of the elder leaves it. The description of the service of God by this multitude, (Rev. 7 : 15,) corresponds with what is said of the servants of God at the close of the exhibition. (Rev. 22 : 3.) Their condition, secure from hunger, and thirst, and heat, corresponds also with the position afforded by the ample provisions of the New Jerusalem, with its river of the water of life, and its tree of life, and the throne of God and the Lamb in the midst thereof; he that sitteth on the throne *dwelling* amongst them.

As it is only when the disciple feels his salvation secure that he can fully experience the gratitude, or love to God, due for that salvation; so it is only when he performs his duty from this sense of gratitude, or love, that he can be said, strictly speaking, to serve God. So long as he considers his salvation hypothetical, his motive of service will be hypothetical; something like the vow of Jacob, (Gen. 28 : 20 :) "If God will keep me," etc., "then shall the Lord be my God;" as if he had added, if not, *not*. That the servants of God may serve him from a motive of love or gratitude, and not from a view of benefiting themselves, there must be no doubt of what God has done for them, and this state of perfect assurance can only exist where they hunger no more, neither thirst any more, and where the Lamb in the midst of the throne, feeds them, and leads them unto living fountains of waters. Meantime their love and their service will be in proportion to their faith and hope in these promises.

Thus far the opening of the first six seals has only revealed

to us the condition of the several parties at the commencement of the aggressive movements about to be exhibited.

The combatants have gone forth ; the souls of the martyred victims of the earthly powers are crying to heaven for the vindication of their cause ; their oppressors, dwellers upon the earth, (elements of the platform of works,) in view of the coming visitation, are vainly seeking refuges and hiding-places in the fundamental elements of their own systems. This whole earthly system of self-dependence, with its atoning and self-justifying pretensions, deprived of any evidence of the *spirit*, is exposed to the wrath of the Lamb, as we shall see, without means of defense : while the elements of revealed truth, protected by the characteristic seal of God, the prominent feature of the plan of sovereign grace, are prepared for this hour of trial ; *kept*, according to the promise to the angel of the church in Philadelphia. (Rev. 3 : 10.)

This preparative exhibition completed, a choral action of an innumerable multitude of spectators, together with an explanation of one of the elders, as a chorus of one voice, closes the scene.*

* §§ 182-184.

CHAPTER II.

SEVENTH SEAL—SEVEN TRUMPETS GIVEN OUT—FIRST FOUR TRUMPETS—FIFTH TRUMPET, FIRST WO; LOCUST-SCORPIONS—SIXTH TRUMPET, SECOND WO; EUPHRATEAN CAV-ALRY—THE MIGHTY ANGEL—TIME NO LONGER—THE LIT-TLE BOOK—WITNESSES IN SACKCLOTH.

ACT II. *Scene : in HEAVEN.*

AT the opening of the seventh seal, there was silence in heaven about the space of half an hour.* (Rev. 8 : 1.) This silence, or pause, seems intended to direct our atten-tion to the commencement of the aggressive action of the *wrath* about to be represented; for which the previous developments were only a preparation. Accordingly, the exhibition is introduced by the presentation of the seven trumpets to the seven angels, (messengers,) preceded by solemn sacrificial rites, in keeping with the custom of an-cient times, as well amongst other nations as with the Hebrews.

The use of the trumpet, as frequently alluded to in the Scriptures, and particularly as employed in the siege of Jericho, (Josh. 6 : 4-16,) is sufficient to prepare our minds for the contemplation of an active state of hostilities.

The altar,† the same as that before spoken of, (Rev. 6 : 9,) is here described as of *gold*; the censer, also, is of the same material, *truth* being the characteristic of both.

* §§ 185, 186.

† § 187.

The first, we have already noticed as a figure of the will, or purpose, of God. The censer, with the priestly action of the angel in possession, symbolizes the virtual intercession of Christ, in offering upon the altar, his own merits, his body and blood, as incense, with the petitions of the holy ones; thereby securing their acceptance; identifying the one with the other.

These holy ones, (saints,) we suppose to be the souls before seen under the altar, and the matter of their petitions may reasonably be considered such as there described; the petitions of those waiting the vindication of their cause and the avenging of their blood. The smoke of the incense is its sweet-smelling savor, and as such represents the acceptable character of the mediatorial offering of Christ.

Fire, being a figure of the revealed Word of God,* the fire from the altar, cast into the earth, is equivalent to the application of a development of the nature of the vicarious offering of Christ to the earthly system of salvation by works: perhaps, by way of comparison, the voices, thunderrings, lightnings, and an earthquake, indicate, also, a development of the law, as from Sinai, giving effect to the comparison by showing the insufficiency of that earthly system, and its tendency, in its own nature, to call forth the very legal powers it professes to satisfy.

Amidst these Sinaic accompaniments, and preceding the comparison supposed, the seven angels (messengers) prepare to sound.

The withholding of the four winds of the earth, (Rev. 7 : 2,) by manifesting the want of *the Spirit* in the earthly system, with its sea and trees, having *unjustified* these

* § 183.

elements, (showing their inconsistency with the divine plan of justification;) their incapability to withstand the test of divine revelation is now to be exhibited.

Scene: THE EARTH.

On the sounding of the first trumpet,* hail and fire mingled with blood were cast upon the earth, and the *third* of trees was burnt up and all green grass was burnt up.

All these trumpets are figures of the development of divine truth; the results of the sounding showing the particular truth, developed in their action upon the errors opposed to them. Hail is spoken of in prophecy (Is. 28 : 15-18) as an instrument in sweeping away the refuges of lies—false ways of escape from the vengeance of the broken law; and *fire* (the fire of the revealed Word of God) is declared to be the element destined to try every work (Jer. 23 : 29; 1 Cor. 3 : 3) upon which dependence is placed for salvation. As blood is the life or spirit of the animal, the mingling of blood with hail and fire indicates the action of the inner sense of written revelation, as what is commonly called the spirituality of the law—its exactions in their strictest sense, as satisfied with nothing less than the blood of the transgressor.

The *third* of trees and the third of grass, we take to be these things in their third, or analogical, sense.†

* §§ 189, 190.

† Our common version here and in some corresponding passages speaks of the third* *part* of certain things, where it is evident that the idea of a *part* is not admissible. In the Greek, the word *part* is not expressed;

* §§ 191, 198.

Trees and grass* are the production of the earth. Trees afford shade—shelter from the rays of the sun—and their fruit for food, their leaves for medicine. They are accordingly supposed means of shelter from the wrath of God; supposed means of eternal life, and the remedies of the earthly system for the disease of sin. Their shelter is an opposite of that compared in prophecy to the shadow of a great rock in a weary land. Their fruit is an opposite of that of the tree of life, in the midst of the holy city, and their leaves are alike opposites of those for the healing of the nations. (Rev. 22 : 2.)

The grass of the earth is its covering or garment, a covering of its own growth, and as such is a figure of the pretended robe, or garment, of self-righteousness furnished by the earthly platform of justification by works, or

that of *third* only is employed; and it seems necessary to define here what we understand by the *third* of things, as used throughout the vision.

There are three senses in which the language of Scripture may be understood: 1st. The letter or literal sense, which is too commonly used to need explanation. 2d. The metaphorical or rhetorical sense, in which figures of speech are employed by speakers and writers, very much at random, to illustrate a subject or adorn an expression; and *third*, what we term the *analogical*, or *spirit*-sense; sometimes the *spiritual* sense; a sense in which we conceive every figurative word and symbol of divine revelation, has its own peculiar hidden meaning; that meaning bearing an evident relation to the word or figure employed, and according with some uniform rule of analogy. The rhetorical speaker, for example, might express the variety and uncertainty of all earthly things, by comparing them with the trees and grass of the earth, which is well enough as far as it goes; but we say there is a more definite sense in which these figures are to be understood in the Apocalypse, and perhaps throughout the sacred writings; this we denominate the *third*, or *analogical*, sense, of which our use of it as above, will afford a sufficient explanation.

* § 194.

meritorious observances. This is rendered more significant in the Greek, by a term equivalent to that of *pale green grass*, the color of the *pale green* horse. (Rev. 6 : 8.) The action of the hail, fire, and blood here corresponding with that ascribed to the burning heat of the sun by the apostle James ; as the rich man there spoken of is apparently a character similar to that of the deluded angel of the Laodicean church.

Such are the pretensions of the earthly system of self-justification, and such their destruction when exposed to a comparison with the requisitions of the law developed in its spirit-sense, symbolized by the action of hail, fire, and blood, showing the entire insufficiency of that system to furnish any means of eternal life, any remedy for the guilt of sin ; any shelter from the wrath to come, or any robe of righteousness as a garment of salvation.

At the sound of the second trumpet, a great burning mountain is cast into the sea. The sea, *in the third sense*, becomes blood ; the living creatures in the sea, in the same sense, die ; and the ships, also in the same sense, are destroyed. (Rev. 8 : 8-9.)

Mountains* are refuges, or rather foundations of refuges : foundations for fortified places, in case of invasion, and for dwellings in case of deluge ; as such, they symbolize foundations of earthly systems, upon which the self-righteous rest their hopes of salvation. This mountain, great in the estimation of the men of the earth, is an opposite of Mount Zion. As a mountain in a state of combustion, it represents the foundation or fundamental principle of a system undergoing a test or trial, by the action

* §§ 195-197.

of the *revealed word* of God. By this action it is brought in contact with the *sea*, the element of judicial wrath, incident to the broken law. By this contact, or comparison, the true, or *spirit*-nature, of that wrath, is exhibited as requiring nothing less than the life (blood) of the transgressor.* The mountain, the foundation of the whole system, is swallowed up in this element; and with it, all the creatures or principles exposed to the same action are manifested to be without the *Spirit* or life;† the real character of this avenging element of the broken law being thus shown.

Ships, *in the third sense*,‡ are means of salvation of human invention; as figures, they are *arks* of human construction; opposites of the only ark of safety, typified by that built by the command of God. These means of salvation by offerings of human merit, are all manifested to be insufficient to withstand the judicial visitation represented.

On the sounding of the third trumpet, a great star, called Wormwood, burning "as it were a lamp," fell from heaven upon the rivers and fountains of waters, *in their third sense*, by which these waters became bitter, even causing the death of many of those dwellers upon the earth who drank of them.§

At the commencement of this representation, we have seen the heaven rolled up as a scroll; we now perceive that there are to be, nevertheless, partial revelations from it. This great star is an important light thrown from the

* § 197.

† The mountain corresponds, apparently, with that spoken of by the prophet, of which not a stone could be allowed for a foundation. (Jer. 51 : 25.)

‡ § 198.

§ §§ 199-201.

heavenly upon the earthly system. The star is not in a state of combustion like the mountain. It burns as a lamp, to give light wherever it is employed, and falls as the Holy Spirit fell in the day of Pentecost.

The effect of this light is to show the real character of the means of atonement belonging to the earthly system of works; figuratively rivers and fountains of the earth, opposites of the river of the water of life, (Rev. 22 : 1,) and of the fountain opened for sin and uncleanness, (Zech. 13 : 1 :) as all human inventions of propitiation are opposites of the atonement or blood of Christ.

The bitterness of these waters,* so as even to cause death, manifests the reaction, as well as insufficiency, of all earthly pretensions to ablution from sin, showing that at the best, they can only result in a conviction of sin without hope of relief; derived, as they are, altogether from the earthly system of justification by works of the law. As the bitterness of the waters of Marah could be cured only by the *wood* (type of the cross) applied to them; so the bitter conviction of sin, here represented, can only be relieved by a resort to the vicarious sacrifice of Christ. That remedy, however, is not a part of this trumpet's voice: the design here being only to show the folly of the pretensions of man (the sinner) to atone for himself by works of the law.

At the sounding of the fourth trumpet, (Rev. 8 : 12,) the sun, moon, and stars (in their third or analogical sense)

* The name of the star, (that of a bitter herb,) directs our attention to the manner of keeping the passover under the legal dispensation, (Gen. 12 : 8.) typical of the sense of sin, requisite to faith in the vicarious sacrifice of Christ.

are smitten. The day and night, also in the same sense, are deprived of light.*

Here there is an exhibition of total darkness. On the opening of the sixth seal, the sun became black and the moon as blood, and the lights of revelation (stars) were brought under an earthly construction. Now, the light, or righteousness, afforded by the heavenly system, is altogether withdrawn from view. The Sun of righteousness, as part of that system, is not at all discerned. The moon, the harbinger of glad tidings of salvation, is not seen. The stars, the lights before referred to, are not merely dragged to earth, or brought under an earthly construction; they afford no light whatever. We do not mean here, intellectual light merely; we mean that divine righteousness, which is figuratively spoken of in the Scriptures as light, (1 Timo. 6 : 16 :) that righteousness, which by imputation to the disciple, is the means afforded in the heavenly system of his justification in the sight of God. The development of this trumpet's voice, indicates the entire absence, in the earthly system, of the means of justification: corresponding with what is afterwards said of the kingdom of the beast; that it is full of darkness—a darkness, such we may suppose as was typified by one of the plagues of Egypt. (Ex. 10 : 22.)

Thus far, we have still only seen the preparation for the execution of the wrath of the Lamb upon the dwellers on the earth—that is, upon the principles hostile to his government. As in the warlike operations of a military commander, the resources of the enemy are first cut off. The *trees* of the earth afford no shelter; the *pale green grass* no covering; the *great mountain* of self-dependence

* §§ 202-204.

is swallowed up in a sea of blood ; the *fountains and rivers* yield no water fit for the purpose of life, and *darkness* pervades the whole land, or system.

Scene : THE MID-HEAVEN.

THE THREE WO-TRUMPETS.

At the close of the representation resulting from the sounding of the first four trumpets, a special messenger, flying through the mid-heaven, announces certain woes, especially to the *inhabiters* of the earth ; in contradistinction to the earth itself and its productions, or other elements.* (Rev. 8 : 13.)

The visitations described in the voices of the preceding trumpets, applied directly to the pretended resources and fallacious character of the platform of self-justification, symbolized by the earth as the centre of a system ; comprehending the land, with its productions, the sea with its ships, and the heavenly bodies, as its satellites ; according to the astronomy of the ancients. The fallacy of these earthly views having been exposed, the principles depending upon them for support, (symbolized as men, or “inhabiters of the earth,”) must be now supposed to be in the position of a people whose resources have been cut off, and who are thus reduced to contend with a hostile power in the last extremity. In this position, these symbolical *inhabiters* of the earth have peculiar reason to dread the developments of the three subsequent trumpets.†

* § 205.

† All of the seven trumpets may be considered as announcing woes to earthly elements, but the developments of the last three are woes to the *inhabiters* of the earth, as distinguished from its productions and satellites.

Scene: THE EARTH.—First Wo.

A star falls from heaven unto the earth, equivalent to a light of revelation thrown upon the earthly system: the star, *falling* also in a good sense, as the Holy Spirit *fell* upon the Apostles on the day of Pentecost.

To this star is given the key of the bottomless pit, (one of the keys of Death and Hell; Rev. 1: 18.) This pit,* without a bottom, may well be supposed to represent a mystery, kindred, if not equivalent, to that of Death and Hell.† The purpose of the key is to unlock or to expose the true character of the principles of the system represented by the pit.

As a pit must be part of the earth, so must this pit without a bottom, represents a part of the earthly system of

That these "inhabiters of the earth," or "dwellers upon the earth," are principles of doctrine, and not human beings, is confirmed by the manner in which they are finally destroyed. Identifying them, as we must, with the kings of the earth and their armies, they were slain at last by the sword *cut of the mouth* of the Word of God, (Rev. 19: 17-21,) and that which such a sword destroys must be errors of doctrine and not literally human beings.

There are thus two classes of errors represented in these visitations, differing as the material differs from the work or works formed from it. The earth, with its productions and satellites, represents the *material* of the legal platform of self-dependence: the inhabiters of the earth represent the principles, or pretensions of merit, as works performed with this material. An illustration of this may be found in the case of Adam, to whom the earth (cursed on his account) was the *material* for his labor; while, in this position, thorns and thistles were to be the reward of his works.

* § 206.

† All systems of faith or doctrine, tending to legal condemnation, must belong to the mystery of Death and Hell, and as such are virtually opened by the Word of God, as exhibited in this unveiling of Jesus Christ.

works; or that system itself under a certain aspect; equivalent to the view of a system of justification by works without a foundation, as opposite to the divine plan of salvation as a bottomless pit is to Mount Sion; or as a plan of salvation founded upon human merit, is an opposite of the divine plan, founded upon the purpose of sovereign Grace.

The pit being opened,* the first emanation from it is smoke, as from a great furnace; symbolizing a system of doctrine undergoing a trial by the fire of the revealed Word of God. The sun and air are darkened by reason of the smoke, exhibiting the tendency of the principles of the system in question, to obscure the sun of righteousness, not allowing the prominent feature of God's plan of salvation, by the imputed righteousness of Christ, to be discerned; and this by causing a misconstruction of the written word. The *air*, as the medium through which we contemplate the heavenly bodies literally, being symbolically employed here and elsewhere in the Apocalypse to represent the construction, through which, or under which, the sacred Scriptures are interpreted. A system of doctrine causing a false construction of the written word, is thus figuratively said to darken the *air* by the views emanating from it.

But the opening of the pit evolves another characteristic of the bottomless system represented. As a system of justification by works, (the merits of man,) the accusatory principles of the law are necessarily involved in it; and as soon as the *mystery*, the hidden but real character of the system is revealed, these legal, accusatory elements

* §§ 207, 208.

are perceived to act upon the principles of self-justification; which action is represented by that of a multitude of locusts, (having power as the scorpions of the *earth* have power) upon the *men* of the earth. Earthly elements thus destroying each other, corresponding with the power, or commission, given to the rider of the red horse, "to take peace from the earth, and that they should kill one another." (Rev. 6 : 4.)

. These locust-scorpions* were commissioned to *hurt* only the men of the earth, who were without the seal of God in their foreheads. The term translated *hurt* is the same, in the original, as that applied to the withholding of the winds of the earth, (Rev. 7 : 2,) and signifies here, as there, the opposite of justifying. To *hurt*, accordingly, is to unjustify. Thus the men of the earth,† being a figure of principles depending upon the earthly system of justification by works, the action of these legal accusatory elements is to demonstrate the want of any power of justification in the earthly principles symbolically spoken of as *men*. Excepting always those elements of divine truth contained in the sacred Scriptures, which, although mixed in with certain earthly principles, are distinguished from them by some characteristic equivalent to "the seal of God in their foreheads."

The natural food of the locust consists of vegetable substances; for which reason, the choice of the figure here seems intended to prevent any literal understanding

* §§ 209-211.

† As these men of the earth are distinguished from the 144,000 sealed ones, we presume them to be those represented in the panic scene, at the opening of the sixth seal, now beginning to experience the wrath they then so much dreaded.

of it, prohibited, as these figurative animals are, from acting upon grass or any green thing; a further reason for this prohibition may be, that the earth and its trees have been already *unjustified* (hurt) by the withholding of the four winds of the earth.

The word translated *torment*, would be better rendered here by that of *torture*; being an allusion to the operation in ancient times of extracting a confession of truth from a supposed criminal. These locust-scorpions had power not to kill, but to *torture* the men of the earth for five months. As the scorpion is distinguished for the tenacity of his attack, the whole figure seems to correspond with that conviction of a destitution of all righteousness or means of justification, which must result from an application of the accusing principles of the law (in its strictest sense) to all pretensions of justification by works. The process is something parallel to the preaching of repentance producing a conviction of sin, by John the Baptist; whose priority of birth to that of our Saviour may be alluded to in the figurative limitation of *five months* for this torturing trial.

As the preaching of repentance opened the way for faith in Christ, by showing the necessity of a super-human propitiation, so the action of these scorpion-locusts, upon the earthly principles, seems preparatory to an exhibition of the false pretensions to atonement, represented in the development of the next trumpet; the error of self-justification leading (on the principles of the earthly system) to the next error of self-propitiation.

The desire of death, without the ability, of obtaining it, may be considered a figure of this extreme bitterness of conviction; corresponding with the condition of a sufferer

upon the rack, from whom death is withheld till the confession desired is extorted by the torture inflicted; the *men* thus tortured being symbolical men, (dwellers upon the earth,) figures of principles of self-justification, undergoing the test or trial of a comparison with the requisitions of the law.

The shapes* of the locust, "like unto war-horses," associates them with one or another of the horses seen on the opening of the four first seals; apparently the *fiery* red horse, whose rider was armed with the sword of the law. Their crowns, as of gold, symbolize their triumph as principles of truth; elements of a legal power not to be disputed. Their faces, as the faces of men, indicate that reason or wisdom which should prompt a *counting of the cost* in every contest; as has been remarked in relation to the rider of the black horse, with his balances and tariff of prices. Their hair, as the hair of woman, (1 Cor. 11 : 15,) indicates their subservience to Gospel principles; while their teeth, as the teeth of lions, symbolize their legal power otherwise. Their breast-plates (cuirasses) of iron indicate their own invulnerable character, as elements of that law of which every jot and tittle must be fulfilled. So, the sound of their onset corresponds with the fearful alarm of the law, when carried home to the conscience. (Heb. 12 : 21.) Their power to *unjustify*, (hurt,) vested in the sting of their tails, leads us to associate their action with that of the great dragon, (Rev. 12 : 4;) symbolizing a construction of the law irrespective of its proper use in leading to Christ. The legal elements themselves are true, but the construction is false,

* §§ 212, 214.

for, as it is said, "If there had been a law given which could have given life, verily righteousness (justification) should have come by the law." (Gal. 3 : 22.) Accordingly, the sting is here represented in the *tail*; as where the head of the serpent has been crushed, the sting of this head *no more* remains. The tail may also have reference to the misconstruction or misapprehension, as of the false prophet. (Is. 9 : 15.)

These locusts had a king over them; another feature distinguishing them from ordinary locusts. (Prov. 30 : 27.) He is termed the angel of the bottomless pit, and his name, both in the Greek and Hebrew, signifies the *destroyer*. As the agent or messenger of the legal host, emanating from the bottomless pit-system, he is the destroyer of all pretensions to self-justification. As coming from the bottomless pit, he may be also identified with the beast from the pit, by whom the two witnesses *in sackcloth* are killed, (Rev. 11 : 8 ;) in which respect he is also the destroyer of witnesses of the truth, when their testimony, as we shall see, is delivered under a *sackcloth-misconstruction*. As the king or chief of these accusatory principles of the law, the action of this *Appolyon*, (according with that of Satan, the accuser of the brethren; Rev. 12 : 10,) we may presume him to be a personification of the same principle. Here his action is directed, and the exercise of his power is permitted to show the presumption of the earthly principles* of self-justification, in contending with the legal elements necessarily evolved from the system itself, to which they belong.†

* "Inhabiters of the earth," alluded to Rev. 8 : 13, in reference to this first wo.

† §§ 215, 217.

Scene : THE EARTH.—Second Wo. (Rev. 9 : 13–21.)

On the sounding of the sixth trumpet, a voice is heard from the four horns of the golden altar.* The source whence this voice proceeds indicates a near connection of the object about to be presented with the sacrificial purposes of the altar. The golden altar is the true altar; which, as we have before remarked, is a figure of the will, or Word of God, upon which, as upon an altar, the vicarious sacrifice of Jesus Christ was offered. (Heb. 5 : 7, 9.)

The preceding trumpet having caused an exhibition of the folly of earthly pretensions to self-justification, the question next occurring is: "If the earthly system of *works* can not furnish the means of self-justification, can it furnish any adequate means of propitiation, to atone for the deficiency?" "What is the atonement it offers?" "And what is the nature of it?"

The voice from the sacrificial department of the divine system of government, now apparently calls upon the earthly system to bring forward its pretended means of atonement, that its true character and action may be exhibited.†

The *great* river Euphrates, like the great mountain, (Rev. 8 : 8,) is great only in the estimation of the "inhabiters of the earth." In earthly estimation, too, it may be

* The horns of the altar represent the power of the altar to save those flying to it for refuge. In number they correspond with the four corners of the earth, thus holding out the refuge to all mankind. (Exo. 29 : 12.) They also correspond with the limbs of the Lamb offered, and thus symbolize the power of perfecting the sacrifice. (Ps. 118 : 27.)

† § 216.

also, as the name imports, very *good* or *pleasant* to look upon. As the principal river of the Babylonish Empire, it is an opposite of the river of the water of life in the midst of the New Jerusalem; it is thus a symbol of the pretended atonement furnished by the earthly system of works, supposed to be equivalent to any deficiency in the principles of the system just now shown to be insufficient for justification.

The four angels* bound in this great river, are seemingly those commissioned to *unjustify* the earth, and the trees, and the sea. (Rev. 7 : 2.) They were then apparently restrained from acting on the rivers, or at least upon this great river; now, "the hour, the day, the month, the year," has come—the crisis is reached, when this element is manifested to be as incapable of the work of propitiation, as the whole earthly system is of justification. Now, accordingly, the four angels prepared for this crisis† are loosed, and perform their office of *unjustifying* this great river—this earthly system of atonement; by exhibiting the legal nature of the principles of which it consists.

The manifestation to be made is that the principles of this Euphratean plan of atonement, like those of the bottomless-pit system, are of a legal character, and instead of supplying any deficiency in the earthly principles of self-justification, must go to destroy them altogether, wherever the two are brought into action. The operation here, as in the preceding case, corresponds with that assigned to the

* §§ 219, 220.

† The crisis may correspond with that in the process of conversion, when the convicted sinner yet "ignorant of God's righteousness, and going about to establish his own righteousness," aims at performing some work of merit to atone for his past transgressions.

rider of the red horse, "to take peace from the earth, and that they should kill one another," both the river and the pit being earthly elements.

This operation is figuratively represented as the issuing from the river of an immense number of armed horsemen, who immediately attack and slaughter the symbolical men of the earth, (men in the third sense.) The number of these horsemen, (two hundred millions,) their weapons of offense, and their mode of fighting, are amply sufficient to afford the assurance that nothing literal is to be here understood. Taken together, the figure represents the overwhelming requisitions of the broken law. As if, on the principles of the system of works, the law can not be fulfilled; how much less, on the same principles, can any delinquencies in that fulfillment be atoned for?

In both of these operations the wrath of the Lamb against self-righteous errors is exhibited, and the way for the triumph of the conqueror is preparing; although the immediate action is committed to the riders of the red and black horses, the one with his sword, the other with his balances.

The appearance of this immense body of cavalry is more characteristic of offensive warfare than that of the locust-scorpions.* The shapes of the locusts were like unto horses, and their faces as the faces of men; but here, there are both men and horses; and both are armed, and both take a part in the contest. Instead of breast-plates of iron, the riders have breast-plates of fire, and jacinth, and brimstone. The horsemen have not the teeth

* §§ 221-223.

of lions, as the figure would not be compatible ; but the horses have the heads of lions, which includes the teeth ; and instead of alarming by the sound of their onset, the fire, and smoke, and sulphur, out of the mouths of the horses, are instruments of slaughter. Horses, as we have before noticed, symbolize power ; the riders being figures of the mind that directs that power. The purpose and the power of these legal elements are represented as constituting one agent.

Here there is no instruction not to kill, but on the contrary, the power both to kill or slay and to *unjustify*, or *hurt*, is exercised. The killing is executed by the fire, the smoke, and the sulphur ; the unjustifying is performed by the tails of the horses ; for these "tails were like serpents and had heads," (including, of course the serpent's sting.)*

Fire being a figure of the revealed word in its strictest sense, (the mind of the spirit, of which the letter is only the external indication,) the action of this fire is the efficient agent in the destruction of the principles here figuratively spoken of as *men*, (inhabiters of the earth;) the sulphur represents the element of perpetuity, and the smoke indicates the fiery trial to which the principles acted upon are subjected, as in the furnace of the assayer. The heads of lions, including the teeth, indicate the judicial character of the whole operation.†

The tails of the horses, like the tails of the locusts, sym-

* Both head and sting, however, depend instrumentally upon the tail ; as the action of the whole system depends upon a false construction of the revealed word.

† So in the giving of the law from Mount Sinai, the smoke ascended as the smoke of a furnace. The action of the locust-scorpion is represented as of short duration ; that of the serpent-tailed horse is endless.

bolize that construction of the written word of revelation, which gives it the character of a minister of the law, rather than of a messenger of glad tidings. The tails are consequently like unto serpents, having the serpent's sting, and acting the part of legal accusers. As such they *unjustify* these earthly principles or pretensions of self-propitiation; showing their entire inadequacy to meet the requisitions of the broken law. Under the Gospel dispensation, the serpent's head has been crushed; the law being fulfilled by Christ, the sting of the serpent is no more. But the earthly system, or plan of atonement by works, virtually sets aside the Gospel dispensation, and consequently here the law is contemplated as in full force; and the head of the serpent, in this view, never having been crushed, the sting possesses all its original power.

Although principles of doctrine are only alluded to under these figures, the analogy is plain, that such is the folly of every pretension of man, either to justify himself in the sight of God, or to atone for his transgressions of the law, by any works or merits of his own.

The development of the fifth trumpet, is a *wo* to such of the dwellers upon the earth, (principles,) as depend upon the bottomless-pit system; that of this sixth trumpet is a *wo** to those that depend upon the atoning power of their great river Euphrates. From the conclusion of the account of these two trials or tests,† it appears that, besides the principles tried, there are others belonging to this earthly system, termed the rest of the men, which remain un-

* § 224.

† Both of these are mysteries of Death and Hell *unlocked*, or developed, by the *keys* before referred to.

changed, figuratively, “which repented not,” not having changed their views. These are represented as idolaters, worshipping demons and idols of different materials, (the works of their own hands,) apparently symbolical of principles which set up works or meritorious actions of men as the means of their salvation ; thereby substituting such means in the place of their Saviour God. As that which saves a man, or which justifies him is his saviour, to which alone he is to be thankful for eternal life. If this be his own righteousness or merit, or any meritorious act of his own, (the work of his own hands,) such he must regard as his God : an idolatry more culpable than that of the ignorant savage, who worships the wooden image of his own making.*

The murders, sorceries, (pharmacies,) fornications, and thefts, of this same “rest of the men,” (earthly principles,) are capable of a like construction ; murder, or blood guiltiness, is chargeable upon those, who shed the blood of the holy witnesses under the altar ; such are principles founded upon the letter of revelation, separated from the spirit, which is its *blood*, or life. Sorceries, or as the Greek signifies, *pharmacies*, are false remedies for the disease of sin ; chargeable upon principles, setting up any other remedy, than that of the merits of Christ ; so principles, maintaining any other mode of eternal happiness, than that of a union with Christ, are figuratively chargeable with fornications ; as those which would deprive the same divine Redeemer of any part of the glory, and praise, and gratitude, and service, due him in return for his work of

* §§ 225, 226.

salvation, are thieves and robbers; of which we have a typical allusion in one of the prophets. (Mal. 3 : 8, 9.)

Scene : HEAVEN.

In the preceding exhibitions, resulting from the sounding of the first five trumpets, the scene is laid on the earth. We are now to witness a scene, corresponding with an exhibition of the councils in heaven. (Rev. 10 : 1-11.) Our attention, therefore, to the tissue of the dramatic action on earth, is to be for a time suspended. The standpoint of the apostle, it is to be remembered, is throughout in heaven, (Rev. 4 : 1,) where he sees at one time what is resolved upon above; while he witnesses, also, from the same position, what is done below.

Another mighty or strong angel (see Rev. 5 : 2) comes down from heaven clothed with a cloud, and a rainbow upon his head, his face as it were the sun, and his feet as pillars of fire,—the sun of righteousness exhibited in the progressive work of trial. Comparing this description with that given of the one like unto the Son of Man, (Rev. 1 : 15,) we can not but consider this angel a personation of Christ himself. The rainbow likewise indicating his near connection, as the messenger of the covenant, (Mal. 3 : 1,) with Him who sat upon the throne, Rev. 4 : 3; while this *bow* identifies him also with the rider of the white horse, going forth as a conqueror to conquer. His appearance in a *cloud* corresponds with the symbolical description of the coming of our Lord, at the commencement of the vision, (Rev. 1 : 7;) while the whole

tenor of his action and language, indicates the character, not merely of a messenger, but of the Sovereign himself.*

The little book in the hand of this angel, may be supposed to correspond in substance with the New Testament revelation, (the new covenant.) The position of his right foot upon the sea, (the element of judicial wrath,) and of his left foot upon the land, or system of justification by works, exhibits his sovereign control over both. His voice as the roar of a lion, while it speaks him to be the lion of the tribe of Judah, symbolizes the sovereign power of his voice over all other voices.

The Son of God, veiled in the character of an angel, as in a cloud, is now about to develop the mystery of the new covenant.† The legal covenant, soon to be superseded, as if alarmed at the approaching termination of its power, is about to bring forward all its claims; its seven thunders—all the thunders of Sinai utter their last protest. These voices, however, are no longer to be regarded—they are silenced by that of divine sovereignty.

The apostle is not even permitted to write them, or to put them on record—the protest is to be sealed up and laid aside.

The little book in the hand of the angel is an open book. It is a revelation—open for investigation, as is the whole mystery of the divine will in the matter of man's redemption. The Lamb has opened all the seals of the sealed book; Christ himself being virtually the development of the mystery of God. (Col. 2 : 2.) The law and the prophets were until John, (the preaching of the latter inclu-

* § 227.

† §§ 228, 229.

sive;) since that, the kingdom of God is preached. Such is the crisis here.

The *oath* of the angel is a further evidence of his personification of Him, who, since he could swear by no greater, swore by himself. (Heb. 6 : 13.) But the oath itself has also a peculiar bearing upon the subsequent representations. The angel swears that "*there shall be time no longer,*"* by which we understand that time, in a literal sense, is not to be taken into consideration in the matter of the coming revelation; for we find, immediately after that solemn declaration, that *time shall be no longer*, several periods of time mentioned, all, however, resolvable into one and the same term. The solemnity of the asseveration seems necessary to fix our attention upon this point; as otherwise we may lose sight of the real object of this vision, in our endeavors to know times and seasons, which are to be known only to the Ruler of the universe. (Acts 1 : 7.) But there is yet another important feature figuratively expressed in this declaration, namely, that the matter contained in the sounding of the seventh trumpet, completes the development of the mystery of God; corresponding with all that has been predicted by the prophets. This completion, consists as we apprehend, in that development of divine sovereignty, in which, as it is said, (Rev. 11 : 15,) the kingdoms of this world become the kingdom of our Lord, and of his Christ, that He (God in Christ) may be manifested to reign God over all.†

* §§ 230-232.

† Systems of faith or doctrine are here spoken of as kingdoms; these systems being about to be manifested as subservient to the overruling principle or system of divine sovereignty.

After hearing the declaration* above mentioned, the apostle is directed to take the little book from the hand of this mighty angel; which he does, and receives with it the further direction to eat it up; admonishing him at the same time of its effect, which corresponds, as he finds, with his experience; being *in his mouth sweet as honey, while it made his belly bitter.*

This effect apparently indicates the double sense of the revelation symbolized by the book. The angel is a personification of the Son of God; the book is a revelation committed by Jesus Christ to this apostle. It may refer to all that John has written, or it may refer to this vision alone; in either case there is a literal and a spiritual sense in it, as our Lord said of his own teaching, The Spirit, quickeneth, the flesh profiteth nothing, (John. 6 : 63,) and Paul, "The letter killeth, the spirit giveth life," (2 Cor. 3 : 6.) The words are spirit; they are to be understood in a spiritual sense; under this construction, we suppose the *belly* to represent here, the literal or carnal sense—that which Paul terms the *natural man*, (1 Cor. 2 : 14,) to whom the things of the spirit of God are foolishness. The mouth, as being a part of the head, or seat of understanding, is equivalent here to the spiritual mind by which spiritual things are discerned or expressed. (1 Cor. 2 : 14.)

The distinction thus made is the more important as the apostle is told after eating the book that he is to prophesy again, or over again, *concerning*† many peoples, and nations, and tongues, and kings. That is, concerning these ele-

* §§ 233, 234.

† The Greek preposition translated here in our common version, *before*, properly signifies, *concerning, upon, or about.*

ments, apocalyptically so called, as we shall see in the subsequent portion of the vision, (Rev. 11 : 9 ;) nations or Gentiles, etc., being figures corresponding with that of the kings of the earth and their armies, (Rev. 16 : 14 ; 19 : 18 ; 20 : 8,) although differing in a certain respect.

The importance of the construction put upon the declaration, "that time shall be no longer," will be seen by the use we make of the several terms of time subsequently introduced in the revelation. That the reference is to these, appears the more probable as the eating of the little book seems to be that which qualifies the apostle for proceeding with the remaining portion of his relation, the matter consisting, in fact, of the contents of the little book. (See Ezekiel 3 : 1-4.) For this reason it is the more important to keep in view the distinction between the spiritual and literal or carnal senses—the mind of the spirit and the letter ; understanding by the first, the hidden or mystic sense, bearing a certain analogy with the literal figure or expression.*

NOTE.—The difference between bitter and sweet corresponds with the difference between the law and the Gospel. Certain teachers spoken of as "they of the circumcision" are said to be "*slow bellies*," (Titus 1 : 12,) as the Jews were said to be *slow of heart*. The language of revelation, understood in that sense which places the disciple under the law, is bitter ; when understood in that sense which announces a *free* salvation, it is sweet. "The letter killeth, the spirit giveth life."

Scene : THE EARTH :

THE TEMPLE OF GOD, AND THE COURT OF THE TEMPLE IN VIEW.

The dramatic series or tissue of the *earthly* portion of the exhibition, is now (Rev. 11 : 1) resumed. The scene

presented is that of the temple of God, the altar, and the worshippers within; together with the exterior of the temple, the court around and about it. The temple, etc., are such in a spiritual or analogical sense, although the inhabitants of the earth are not supposed to perceive it in that sense. The circumstances and transactions about to be presented, may be considered coincident with those before related. The same warfare (the wrath of the Lamb) is being carried on; different particulars being exhibited of the same contest. The same conqueror is operating; employing different troops for different services, or for assailing different points of the enemies' stronghold.

The locust-scorpion *corps* was employed in overcoming the pretensions of man's dependence upon his own works for justification; and the Euphratean cavalry assail the pretensions of man's ability to atone for his transgressions by some propitiatory act of his own. While, as we shall see, the court of the temple and the Holy City are in possession of the Gentiles; and the two witnesses are prophesying in sack-cloth. Indeed, these last circumstances, together with the suffering of the souls under the altar, may be said to have caused the necessity of the warlike measures previously represented: as the misconstruction of revelation, by shutting out a knowledge of the divine purpose of grace, renders it necessary to employ legal principles to overcome the elements of self-righteous and self-atoning pretensions. So in the assault of Gideon upon the Midianites, every man's sword in the enemies' host was against his fellow.

The scene before us has not so much of a military

character, but it may be compared to a practice in ancient warfare of employing a herald to set forth to the inhabitants of a place besieged, the evils they are about to incur by persisting in their hostility. (Kings 18 : 35.) In the present case, it is with the elements of the earthly system that the expostulation of the two heralds is employed, while it is the Beast from the bottomless pit that deprives these heralds, at a certain crisis, of the influence they might otherwise exercise.

As the present is a temple and altar-scene, the matter analogous to it must be something relating to the worship of God, and the divine propitiatory offering involved in that worship.

The temple is a symbol of Christ himself; as it is only *in him* that the disciple can worship or serve God acceptably. (Rev. 7 : 15.) The altar represents, as already suggested, the *will*, purpose, or mind of God; that upon which the sacrifice is offered; God's purpose, or plan of salvation, requiring the vicarious sacrifice of his Son. (Heb. 10 : 9.)

* A reed or rod is given to the apostle with directions to measure the temple, and the altar, and the worshippers, (the elements of true worship.) As the apostle does not appear to have undertaken the task, the inference seems to be, that these elements are immeasurable; as in the vision of the prophet, (Zech. 2 : 1-5,) and as according to Paul the length, and breadth, and depth, and height of the love of God in Christ are passing knowledge. (Eph. 3 : 18, 19.)†

The inner portion of the temple corresponds, as a sym-

* §§ 236-238.

† §§ 239, 240.

bol, with the spirit of all that is revealed in relation to the true worship of God. The outer court, on the contrary, represents the *letter* of revelation in the same particular. The Gentiles (nations) being opposites of those termed by Paul, *Jews inwardly*, we take them to be principles of doctrine, adhering to the letter or carnal sense of the written word. These, having possession of the outer court, bar the access to the inner portion of the temple. As an adhesion to the literal or carnal sense of Scripture prevents a just view of its inner meaning; whether in reference to the true worship of God, or to a right understanding of his plan of salvation.

The Holy City, (the New Jerusalem, as we afterwards find it,) is a figure of the divine purpose of salvation, by *grace*; which purpose can not be justly discerned without attending to the spiritual sense of the written word; and this can not be discerned, so long as the letter only of revelation is adhered to; figuratively, so long as the Holy City is trodden under foot of the Gentiles.*

We perceive here the reason why the two witnesses, spoken of in this connection, are prophesying in sackcloth. Whether we consider them the two dispensations, (their testimony being contained in the Old and New Testaments,) or suppose them to represent the law and the prophets, (Rom. 3 : 21,) their testimony (as in sackcloth) affords reason to mourn, from that misconstruction of the revealed word which prevents a right understanding of God's plan of salvation, as well as the appointed way of access to the throne of grace. The witnesses prophesy in *sackcloth*, because the Holy City is in possession of the Gen-

* §§ 241-243.

tiles; and because the approach to the inner temple is barred by the same obstructing power. We may suppose besides, that on account of this captive position of the city and temple, the witnesses themselves can not give that testimony which the true sense of revelation would afford. Thus, as prophets, instead of announcing glad tidings of salvation, or being so understood; as the *letter* killeth, they appear to be preachers only of the law; or like him, who came from the wilderness with a raiment of camel's hair, (sackcloth,) in the nature of the case, they can preach only the baptism of repentance. Their language is so understood, perhaps, although their testimony may be that of the Gospel. So, to those who do not discern in divine revelation, an exhibition of the love of God in Christ, the whole tenor of the Old and New Testaments appears a prophesying in sackcloth. The Holy City was to be in possession of the Gentiles forty-two months,* equal to twelve hundred and sixty days; the term assigned for the prophesying of the two witnesses in sackcloth. Time literally being no more a subject of consideration, (Rev. 11 : 9,) these figurative terms of duration are to be viewed only as symbolical equivalents; showing a parity of circumstance, or coincidence of action, in the various subjects to which these periods (all resolvable into the same time or number of days) are assigned. As, in the present instance, so long as the Holy City is in the possession of, or trodden by the Gentiles, so long these witnesses prophesy in sackcloth.

As olive† trees, we suppose the two witnesses to be

* § 240.

† §§ 244, 245.

messengers of peace* in the sight and purpose of God; before whom they are also two candlesticks, or exponents of his plan of salvation; but being clothed in sackcloth, (a legal construction put on their prophesying,) they do not appear to the dwellers upon the earth to be what they really are. As a part of the second *wo*, their prophesying corresponds with the action of the locust-scorpions, and of the Euphratean cavalry; equivalent to convincing the world of sin. They exhibit the real action of the law in destroying all the pretensions of the earthly system. Such we suppose to be the character of the *fire* from their mouths, in destroying the elements of self-justification with which they have to contend.

The power of these witnesses to shut heaven,† that it rain not, consists in their withholding any revelation of the heavenly provision of atonement. Turning the waters (of the earth) into blood, their prophesying shows the legal tendency of all earthly plans of atonement, to bring the law into action in its strictest judicial sense. Their smiting the earth with *plagues* symbolizes the effect of their prophesying, as in the administration of the *tests* of the same law to the principles of self-justification.

Notwithstanding the extraordinary powers given to these two witnesses, when they have finished their testimony, in *sackcloth*, the Beast from the bottomless pit overcomes and kills them.‡ The *finishing* alluded to, may correspond as a crisis with the termination of the legal dispensation.

As we may say that although the law and the prophets,

* Peace in the Gospel sense of the term.

† §§ 246, 247.

‡ § 248.

in fact, preached or prophesied the Gospel, they did it under a legal construction, till the veil was rent by the consummation of the vicarious work of Christ; wherever and whenever the law and the prophets are understood in this legal sense, there and then the two witnesses are prophesying in sackcloth. In this garb, or as we may say, under this disadvantage, the Beast, or leading principle of the bottomless-pit system, is able to overcome and to kill them; separating the letter from the spirit of their prophesying, and keeping the latter out of sight.* For we may suppose the overcoming and the killing of these witnesses to be the means by which their testimony is finished; consequently they are only overcome because they are prophesying in sackcloth. As we may say, the principle of self-justification, however baseless it may be, will triumph over the preaching of the Gospel, wherever that Gospel is imperfectly represented, or is under the disadvantage of a legal construction—which construction necessarily follows a substitution of the letter of revelation for the spirit.

The two prophets being dead, their bodies lie in the streets of the great city† three days and a half. Days, here are put for years, to be in keeping with the remainder of the figure. A longer term than this for a dead human body to be in the street, would involve the idea of corruption, which is not in this case admissible. These

* The possession of the city and court of the temple by the Gentiles, may be both cause and effect of the prophesying in sackcloth, and consequently of the inability of the witnesses to withstand the power of Apollyon, for such we suppose the Beast to be.

† §§ 249, 250.

symbolical three and a half days, are therefore equivalent to forty-two months or twelve hundred and sixty days, showing that these terms figuratively synchronise—indicating a parity of circumstance. The dead bodies of the witnesses in the street of the great city, corresponding as a figure in kind, though not in degree, with their prophesying in sackcloth elsewhere.*

The dead bodies† of the witnesses represent the letter of their testimony only, whereas the prophesying in sackcloth represents their testimony under a legal construction. So divine revelation may be misconstrued by one class of readers or hearers, who admit its spirit partially; while, in the view of another class, as far as the Gospel meaning is concerned, it is but a body without the spirit. This last condition is that most favorable to the principles figuratively spoken of as “they that dwell upon the earth.” For which reason they are represented as rejoicing and making merry over the bodies. Principles of self-justification are thus supposed, figuratively, to rejoice over an interpretation of the Scriptures, in which the sense of the spirit is entirely banished from consideration. The reason given for this rejoicing is, that the two prophets, notwithstanding the disadvantage of the sackcloth covering, *tortured* (tried as on the rack) these symbolical principles of justification by works, (the earthly platform.)

But there is another class of spectators, who apparently manifest a different interest in these dead bodies, which the

* The two conditions are coincident, the prophesying in sackcloth, and the state of the dead bodies, (the letter without the spirit,) being different illustrations of the same view.

† § 248.

dwellers of the earth, apparently, would gladly have removed out of sight. These are they of "the people, kindreds, and tongues, and nations;" (the pleonasm of the expression indicating its symbolical character.) These will not suffer the dead bodies to be buried. They appear to be such as are represented elsewhere as waiting to see whereof these things would come; somewhat like those disciples of our Lord, who after his crucifixion still thought that it was he who was to have redeemed Israel in a literal sense. The spectators of this class appear to resemble persons not understanding the spirit of revelation but cherishing the letter of it, with the persuasion that there must be a spirit-meaning yet to be revealed. The difference seems to be essentially that "the dwellers upon the earth" (principles of self-justification) are incorrigible. They are not to be changed except by the changing of the earth, or earthly system upon which they rest. (Rev. 21 : 1.) The better class* corresponds with that of principles resting upon the literal construction, and needing only the addition of the spiritual understanding to correct their views. We shall have occasion to notice this distinction hereafter;† meantime we may remark that the figurative appellation of "the dwellers upon the earth," or "inhabitants of the earth," is not employed after the account of the fall of Babylon, although they may be supposed to be enumerated in the armies of the kings of the earth, defeated and destroyed by the sword out of the mouth of the rider of the white horse. (Rev. 19 : 18-21.) (See Appendix F.)

The bodies of the witnesses are said to lie "in the street of the *great* city, spiritually called Sodom and Egypt ;

* §§ 251, 252.

† See Note on *Gentiles* in Appendix.

where also our Lord was crucified;”* according to these appellations, this city is an opposite of the Holy City; we think it will prove to be the same as Babylon. It is called great ironically, because it is *great* in the estimation of the dwellers upon the earth. As Nebuchadnezzar said of the capital of his empire, “Is not this *great* Babylon that I have built?”

The city represents a system of faith—a doctrinal mystery. The three appellations given to it indicate certain doctrinal features of the system, bearing an analogy with the distinguishing characteristics of the cities enumerated. Sodom was a city of impurity, and as such is a figure of the mixed motives and principles of all self-righteous views: Egypt was a land of bondage, symbolizing the legal features of the system alluded to; and the city where our Lord was crucified, was a city of Pharisaical self-justification, as well of literal interpretation. All these features enter into the composition of the system afterwards represented as the mother of harlots, and abominations of the earth; Babylon, as the name imports, being a system of confused elements. It is in the midst (street) of such a confused mixture of doctrinal principles that the letter of divine revelation may be found without its spirit or spirit-sense, (its analogical sense.)†

The letter of revelation, like these dead bodies,‡ waits only the reünion of this spirit-sense (its right interpreta-

* §§ 249–250.

† §§ 251, 252.

‡ The terms of time being equivalents, the events connected with them are not successive, but coincident, as different figures of the same thing, terminating also coincidently; the witnesses are not killed till the 1260 days expire. Nor are they resuscitated till the power of the Beast is ended.

tion) to manifest its accordance with a just view of the divine plan of salvation, a manifestation figuratively described as a restoration to life of the two prophets, and their call and ascension up into heaven in a symbolical cloud. This manifestation of the true meaning of the written word, whether we apply it to the law and the prophets, or to the two dispensations, necessarily produces a great commotion* in the earthly system or platform of justification by works ; figuratively an earthquake or shaking attended by the fall of a *tenth* of the city, and the killing of (according to the Greek) seven thousand *names* of men.

The scene we have just witnessed is a temple scene. The tenth, or *tithe*, of the *great* city, we suppose has reference to that feature of the system which relates to the worship of God ; as such it symbolizes an opposite of the true principles upon which God is to be worshipped. The tithe figure being an opposite of the immeasurable temple of God. (Rev. 11 : 1.)

Among the errors of the earthly system of works, we may suppose that of the service or worship of God upon mercenary principles to be perhaps the most prominent, as it appears by what is said of the self-justifying Pharisees, (Luke 11 : 42,) that they considered the payment of tithes, in which they were very precise, the establishment of a merit in the sight of God ; a work of will-worship for which they were entitled to a reward or compensation. The *tithe* of the city is thus employed, seemingly, as a figure of this error of will-worship generally, and it

* §§ 253-255.

is by the development of the spirit of revelation* belonging to the letter that this error is destroyed; figuratively, by which the tenth or tithe of the city falls. The seven thousand *names* of men killed, are apparently figures of all the principles belonging to this characteristic of the tithing element. The number seven symbolizing the whole of the subject under treatment, and the thousands (or decimals) representing an indefinite number, in keeping with the figure or symbol employed.

The *remnant*, or rest, it is said, were affrighted, and gave glory to God; affrighted, we may suppose, but not converted, and giving glory to God without recognizing the glory due to the Lamb. As it is said of the spectators of a certain miracle performed by Jesus Christ, "great fear came upon all, and they glorified God," without, however, recognizing him who had performed the miracle, even in the character of their expected Messiah, (the Lamb of God.)

This *remnant* we accordingly suppose to be put for all of the other principles of the earthly system; being probably the same remnant that is said (Rev. 9 : 20) not to have repented of the works of their hands; the same *remnant* afterwards represented as perishing by the *sword out of the mouth* of the rider of the white horse. Their end, however, at present is not yet revealed.

† Here we have the conclusion of the second *wo*, and of

* Represented as the restoration of the spirit of life to the two prophets. This crisis, we may presume, corresponds with that of the triumph over the Beast by the Word of God, (Rev. 19 : 20;) when the seclusion of the true wife, etc., terminates also. (Rev. 12 : 6, 14.)

† §§ 256, 257.

the sounding of the sixth trumpet. The *wo* to the inhabitants of the earth or earthly principles, consisting in the action of the Euphratean cavalry, showing the legal operation of the earthly plan of atonement, (the impracticability of any atonement by man through the merit of his own works.) As also in the prophesying or preaching of the two witnesses in sackcloth, showing the inconsistency of the principles of divine worship, under Gentile construction, with that arrangement of sovereign grace, through which alone in Christ, and in return for the immeasurable love exhibited in his vicarious work, God can be truly worshipped.*

NOTE—As we consider the occupation of the court of the temple and possession of the city by the Gentiles, the prophesying of the witnesses in sackcloth, and the condition of the dead bodies; as well as the seclusion and persecution of the woman, and the reign of the beast, (afterwards related,) different aspects or illustrations of the same prevalence of error; it follows that, when this figurative period expires, the Holy City and court of the temple are relieved from the occupation of the Gentiles—a release from captivity prophetically alluded to perhaps by the Psalmist. (Ps. 14 : 7.) The termination of all these hindrances to the knowledge of the truth, coinciding with the victory of the Word of God over the Beast, the false prophet, and Satan. By the same *scale* we learn that the Beast from the bottomless pit is himself overcome, coincidentally with the killing of the two witnesses.

This *prophesying* of the two witnesses in sackcloth, may compare with that of the law and the prophets, contemplated under a construction of the *letter*, by which their real Gospel purport is hid, (2 Cor. 4 : 3,) so hid that they appear to be only the utterance of judicial denunciation, with solemn admonitions to repentance.

When this sackcloth construction is removed, and the spirit of the letter (both of the law and the prophets) is perceived, the Gospel purport being no longer *hid*, the city is delivered from captivity; the covenant of grace being fully revealed, the true principles of divine worship are developed. The saints (elements of evangelical truth) are no longer overcome. The

* §§ 256, 257.

new dispensation is seen taking the place of the old, as the new Jerusalem (once the persecuted woman) is seen, as it were, descending from heaven. All things are thus *coïncidently* made new. Truth developed in one particular, being attended with a like development of truths in all other particulars.

CHAPTER III.

SEVENTH TRUMPET SOUND—THIRD WO—CHORUS—WAR IN
HEAVEN—THE BEAST FROM THE SEA—THE BEAST FROM
THE LAND—THE IMAGE AND THE NUMBER OF THE
BEAST.

ACT III. *Scene*: HEAVEN.

CHORUS.

WE are now come to the third chorus of many voices, (Rev. 11 : 15,) corresponding with the second *stasimon* of the Greeks; the matter intervening between this and the next chorus (Rev. 14 : 1) comprehending a scene in heaven and a scene on the earth.

The song of this chorus is called forth by the sounding of the seventh and last trumpet;* the last of the three trumpets of which the voices were declared to be a cause of *wo* to the *inhabiters* of the earth; of which last voices, it was also said, that in *its days* “the mystery of God should be finished, as he hath declared to his servants, the prophets;” by which we understand that, whatever the development of this voice may be, it must accord with what has been before announced by prophets and apostles; while it completes also all that is to be revealed of the subject of the vision.

The burden of this choral song† is a rejoicing over facts known in heaven, but yet to be revealed (exhibited) on

* § 253.

† §§ 259, 260.

the earth. For there can be no doubt that the kingdoms of this world, in every sense, have always been subject to the Lord Almighty: but that these kingdoms, in a doctrinal sense, are become those of Jehovah and his Christ, and that *He* (the two in one) shall reign for ever, are to be made manifest; as is symbolically done in this revelation. The purport of this trumpet's voice, accordingly corresponds with the *end* referred to by the apostle Paul, when God shall be manifested to be *all in all*.

Such is the announcement of the great voices in heaven (Rev. 11 : 15-18) responded to by the four and twenty elements of divine revelation, represented as falling on their faces and worshipping God, saying: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, (the eternal;) because thou hast taken to thyself thy great power, and hast reigned;" meaning evidently because this has been manifested.

The preceding chorus (Rev. 7 : 10) ascribed salvation to God and the Lamb; the present chorus ascribes all power to God alone. The difference can be explained no otherwise than as the apostle Paul explains it; that in the *end* here contemplated, the Son is manifested to have given up the kingdom to the Father.

"The nations," as is said by these elements of revelation, "were angry or raged;* corresponding with what is said of the heathen, (Ps. 2 : 1;) and thy wrath, or rage, is come; and the time of the dead that they should be judged; and that thou shouldst give reward to thy servants, the prophets, and to the saints, and them that fear thy name, and shouldst destroy them that *corrupt* the

* § 261.

earth.” These things are contemplated by the chorus as things done, in which respect the expressions forereach upon the conclusion of the vision—referring to the whole exhibition resulting from the voice of this last trumpet.

The raging of the nations is to be seen under the reign of the ten-horned Beast, and false prophet, and in those corrupted by Babylon; in the gathering together of the Beast, and the kings of the earth and their armies, (Rev. 19 : 9,) and in the attack of the Gog and Magog host upon the camp of the saints. The “great power” alluded to, is manifested in the destruction of these elements that corrupt the earth; such as the Beast, the false prophet, the harlot, Satan, Death, and Hell, and the elements connected with them. The *time of the dead** corresponds with the judgment-scene described. (Rev. 20 : 12–15.) As the reward to be given to the faithful, corresponds with the dignity and privileges granted to the souls of them that were beheaded for the witness of Jesus, (Rev. 20 : 4;) while the sovereignty of the Lord God (his taking to himself his great power and reigning) is manifested more particularly at the close of the vision.

Thus the song of this chorus of the twenty-four elders, contains in effect, a summary of all that is developed by the voice of this last trumpet.

Scene : in HEAVEN.

THE TEMPLE OF GOD OPEN—THE ARK WITHIN THE TEMPLE IN SIGHT—LIGHTNINGS, VOICES, THUNDERINGS, SHAKING, AND GREAT HAIL.

In the preceding temple-scene,† the spectator was per-

* §§ 262, 263.

† §§ 264, 265.

mitted to see only the outside of the temple, "the court, and those that worship therein." The inner temple is now exhibited, affording a sight of the ark of the testament, or covenant; a symbol of the divine plan of salvation by grace: as the voices, lightnings, etc., symbolize the claims of the legal covenant; the thunderings of Sinai. The *scenery*, as we may term it, corresponding with the exhibition about to be given of the contending elements in the councils of heaven; as of the claims of the broken law on one side, and those of the Gospel on the other: or of the power of legal condemnation on one side, and that of sovereign grace on the other.

Upon the opening of this scene, there appeared in heaven a great symbolical figure or *sign*: a woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The word translated here, *woman*, is elsewhere rendered by the term *wife*, a married woman, and may be so considered here, as we shall find subsequently this woman to be identic with the wife of the Lamb. Here, she is not announced in her true character; although her array might indicate it. She is clothed with the rays of the Sun of righteousness; (His righteousness being her righteousness;) a dress corresponding with that of the bride. (Rev. 19:8.) The moon, the harbinger of glad-tidings, is under her feet, and the crown of twelve stars (the number of the apostles) indicates their testimony, or collectively, that of the whole New Testament, to her final triumphant course.†

As the rider of the white horse went forth also crowned, in token of his final triumph, we may consider the two

* § 266.

† §§ 267, 268.

figures symbolical of the same thing; the word, or purpose of God, corresponding with the contents of the ark just being exposed.

The condition of the woman, prior to the birth of the child, may be compared to that of the new covenant under the old dispensation; as withheld, and that for four thousand years, till the power of the law to give life had been tried. The pains of travail alluded to, correspond with the extreme difficulty of the case, in which the demands of justice could be reconciled with those of mercy only by the sacrifice of the Son of God.

Simultaneously with the appearance of this woman, another great *sign* is seen in heaven, (a symbolical figure also;) a great *fiery* red dragon* or serpent, having seven heads and ten horns. From what is afterwards said of this dragon, we perceive that he is the legal adversary, intent upon the condemnation of man, and consequently the opposer of the divine purpose of salvation by grace. Hence his ten *horns* may be taken to represent the power of the law; the number of horns corresponding with the decalogue, or summary of the divine law. His seven heads probably represent so many elements of the accusatory power—purposes by which the broken law is brought into action; but it is sufficient here to consider them as one head, (seven being a symbol of totality,) and that head containing the sting of legal death or condemnation.

The tail of this serpent† drew the *third* of the stars of heaven and cast them to the earth. The stars of heaven, in the *third* sense, are the lights of divine revelation, as contained in the sacred Scriptures. To cast or drag

* §§ 269-272.

† § 273.

these stars to the *earth* is to bring these lights of divine revelation, by misconstruction or misinterpretation, down to a level with the earthly system of justification by works. The function of this tail of the serpent, is accordingly equivalent to that of a false prophet; as it is said, (Is. 9 : 15,) "The prophet that teacheth lies he is the tail." A prophet here, as in other parts of the sacred writings, being not merely one who foretells coming events, but also any one who undertakes to interpret divine revelation (the purposes of God) by an exposition of the written word. Such a one may be either a true or a false prophet. In the figurative language of the apocalypse, the prophet is put for the prophecy. So the tail of the serpent here represents the false construction, itself, by which the letter of the written word without the spirit, is made to subserve the purposes of the legal adversary. The tail of the dragon and the two-horned beast, being two figures of the same false interpretation.

On the seven heads of the serpent were seven *diadems*,* not merely *crowns*, (such as were given to successful competitors in the games,) but *diadems* symbolizing the pretensions of the great serpent to sovereignty; as the assumption of the diadem was equivalent, amongst the Romans, to a pretension to imperial power and authority. The dragon thus pretends to a power derived from that of the law, (Luke 3 : 5, 6,) even superior to the element of divine sovereignty itself.

This serpent,† such as he has been described, stood before the woman ready to devour her child as soon as it was born: a symbolical representation of the attitude of

* § 272.

† § 274.

the broken law, in its relation to the divine purpose of salvation by *grace*. That divine purpose is represented by the woman; and the offspring of that gracious purpose, (the vicarious sacrifice of Christ,) by the child: "the child Jesus," in whom this propitiatory element was impersonated. We shall find indeed, in the end, that this mother and child are one: but here, as elsewhere in the Scriptures, different figures are employed for the same subject, for the purpose of affording some illustration peculiar to each figure.

The purpose of God, however, is not to be frustrated. The woman brings forth the man-child,* who is to *rule all nations* with a rod or sceptre of iron (with perfect sovereignty) corresponding with the promise to the conqueror, (Rev. 2 : 26, 27;) with the promise to the Son of God, (Ps. 2 : 9;) with an attribute of the rider of the white horse, (Rev. 19 : 15;) and with the appellations of the child spoken of by the prophet. (Is. 9 : 6, 7.) The sovereignty destined for this child is over all principles, including those of the law. His position is in direct hostility to that of the serpent. The aim of the legal adversary is thus from the beginning, to swallow up this element of divine propitiation by the power of the law over the transgressor, ("the soul that sinneth.")

The difficulty of the case, as a question of principle, is again illustrated here by the manner in which the child is saved; perhaps, we may say, the only manner in which it could be saved. The child was caught up to God and his throne; equivalent to a manifestation that this vicarious element of propitiation is itself an element of divine sove-

* §§ 275, 276.

reignty—an attribute of God and his throne. An attribute of Him, who being the creator and possessor of all things, and by whom all things were created, has *a right to do as he will with his own*—the maker of the law only having a right to dispense with or to modify its requisitions. (Mark 2 : 28. Luke 6 : 5.)

The woman fled* into the wilderness, where, as it is represented, she has a place prepared for her, for a period corresponding with that assigned for the possession of the Holy City by the Gentiles, the prophesying of the witnesses in sackcloth, and, as is seen afterwards, the reign of the ten-horned Beast. (Rev. 13 : 5.)

The plan of salvation deprived of its distinguishing feature, the vicarious sacrifice of Christ, is in a state of seclusion, corresponding with the condition of this woman in the wilderness. God's plan of salvation, without an exhibition of the propitiation of Christ, can not be discerned, or it appears to be no other than a legal dispensation. The prevalence of the errors of false construction, before exhibited symbolically, may be considered both cause and effect of this seclusion ; for where the divine plan of salvation is recognized in its proper light, these errors or causes of error can not exist ; and if it were not for the literal and carnal construction, and partial development of truth, alluded to under the figure of the power of the Gentiles over the Holy City, the influence of the prophesying in such clothing, and the state of the dead bodies of the witnesses, there would be no room for the misunderstanding of the plan of salvation ; these operations corre-

* §§ 277, 278.

sponding with the action of the dragon's tail in bringing the stars of heaven to earth.

On the other hand, when the man-child again makes his appearance, as we shall find he does in the persons of the Rider of the white horse and of the Bride or Lamb's wife, with whom he is identified, then the divine plan of salvation is understood, and overcomes all opposing principles; the element of vicarious sacrifice peculiar to it being in effect, the sceptre or rod destined, figuratively, to rule over all nations, (Gentile principles.)

Time being out of the question, we are not to understand the "war in heaven," mentioned here, as commencing, literally, at any particular period. It is a contest of principles, which must have always existed: "Michael and his angels fought against the dragon, and the dragon fought and his angels."*

Michael, from the signification of his name, ("who is like unto God?") appears to be a personation of divine sovereignty, the angels or messengers being the subordinate principles of that sovereignty. The dragon, as is seen by his *diadems*, is a pretender to the same sovereignty; enforcing his claims by the power of the law—his ten horns. He is, besides, afterwards declared to be "that old serpent," (the tempter of the woman in Paradise,) "the devil," the accuser or prosecutor under the law, and Satan, the adversary of the divine plan of redemption. His first operation was to bring his victim under the power of the law; his second effort is to enforce the penalty of the broken law, and his third attempt

* §§ 279, 280.

is to defeat the divine plan of redemption by urging the supremacy of the requisitions of the law perverting the whole economy of redemption, (Gal. 1 : 7.) The contest represented, is accordingly that of the power of divine sovereignty, as exercised in God's plan of salvation, and the power of the broken law in its condemnation and eternal ruin of the transgressor.

The result of the contest is such as corresponds with the whole purport of the Gospel. "The dragon prevailed not—neither was there any more place found for him in heaven." The element of divine sovereignty triumphs. The law being fulfilled by Christ, (according to God's purpose of sovereign grace,) the power of the broken law ceases. The accusing element in enforcing the penalty of transgression has no more place in the heavenly counsels, or in that exhibition of them which is figuratively termed heaven.

The dragon was cast out* into the earth, and his angels or messengers were cast out with him. It is now only in the earthly system of justification by works of the law that the devil or Satan finds a place. The reign or kingdom, the strength and the salvation of God, and the power of his *anointed*, are proclaimed to be manifested *in heaven* although not yet developed on earth.† So the triumph of the attribute of divine sovereignty, through the power of the sacrifice of Christ, is set forth in the sacred Scriptures, when those are rightly understood. But under a false construction, the same Scriptures exhibit

* §§ 281, 282.

† Compare with Luke 10 : 18 ; Is. 14 : 12.

only an earthly view, as a way of salvation by works of the law.

Corresponding with the idea that the war here described symbolizes a struggle between contending principles, we suppose the *brethren*, spoken of, as heretofore accused continually by the dragon, to be the elements or principles of the plan of salvation by grace, which principles we may imagine to have been accused of licentiousness, or of that tendency. As the preaching of Paul appears, from his epistle to the Romans, to have been not without accusers of this character.

These *brethren*, however, are said to have overcome their accuser "by the blood of the Lamb."* The legal adversary, Satan, urges the demands of the broken law, as something not be satisfied except by the death (condemnation) of the transgressor, and as a consequence accuses the principles of the plan of salvation by grace with disregard for the divine law itself. With this pretended zeal for the law he assumes, as it is said of him, the appearance of an angel of light. The elements of God's plan of mercy meet the accusation and overcome it by urging the all-sufficiency of the atonement of Christ (the blood of the Lamb) to satisfy the requisitions of divine justice; enabling the sovereign to be just and yet to justify in the appointed way, the transgressor of his laws. The law being magnified in the exhibition of the costliness of the sacrifice demanded for its satisfaction. (Is. 42 : 21.)

For the triumph of these Gospel principles, the heavens†

* §§ 283-285.

† § 286.

(the whole body of divine revelation) are figuratively called upon to rejoice. For the same reason, that is, on account of the defeat of the accuser and his expulsion from the heavenly councils, together with his subsequent resort to the earthly system, a *wo* is pronounced on the elements of that system, with those of its adjunct—the symbolical SEA. The inhabitants of the earth, being principles of self-justification, have reason to dread, although not aware of it, the admission of the legal accuser amongst them; because his action must necessarily be to try the strength of their pretensions. For the same reason the inhabitants of the sea, represented by ships or arks, (human inventions of safety,) have reason to dread the visitation; the real power of the sea, with its waves roaring, being brought out by the rage of this legal advocate, showing at the same time the insufficiency, in the hour of trial, of these means of safety.

Scene: THE EARTH.

Excluded from the heavenly plan of divine government, the avenger of the broken law, as he professes to be, is driven to seek a place in the earthly platform;* where he finds full scope for the exercise of his power; as those depending upon the merit of their own works, necessarily expose themselves to condemnation for every act of disobedience or neglect of duty in heart or action.

The first effort of Satan (in the earthly system) is to banish from sight the divine purpose of salvation by *grace*: figuratively persecuting the woman till she is driven into

* § 287.

the wilderness. Here, indeed, she is protected by the symbolic over-shadowing of the spirit of truth, (the comforter;) the two wings of a great eagle, till the crisis of development is reached, when this symbolic veiling is removed, and she appears, as she afterwards does, in her true character—that of the bride of the Lamb.

Meantime, her seclusion* in the wilderness (the earthly system) corresponds as a figure, with the possession of the Holy City by the Gentiles,† the prophesying of the witnesses in sackcloth, the state of their dead bodies in the great city, and the reign of the ten-horned beast. These several coincidences, as also the woman's deprivation of her child, all combining by divine arrangement to place her in this wilderness position.‡

The water from the mouth of the serpent§ cast forth as a flood, and taken up by the earth, corresponds with the power of the broken law, which acts only on the earthly plan of justification by works; the covenant of grace

* §§ 288, 289.

† A time, times and half a time, or one year, two years and half a year, being equivalent to forty-two months, or twelve hundred and sixty days, or three and a half *annual* days.

‡ As, according to the Greek order, (Rev. 21 : 1,) the apostle saw "heaven new and earth new," perhaps we may say in respect to this woman, it is not so much the individual as it is the aspect under which she is contemplated, that constitutes the peculiarities of her position. Under a true construction, God's plan of salvation appears symbolically a garden of Eden—a paradise: under a false construction, the same plan appears a desert. The atonement of Christ being lost sight of, it is a wilderness where there is no water. (Ps. 63 : 1.) So under a false construction, the wife of the Lamb may be made to appear as a harlot, disguised in the trappings of the legal covenant, the heavenly Jerusalem thus contemplated being converted into a Babylon.

§ §§ 290.

(the woman) being as safe from its effects as was the ark of old amidst the deluge of waters.*

The dragon, defeated in his purpose of overwhelming the woman by the accusatory deluge from his mouth, directs his further efforts against the remnant of her offspring. The child (the divine element of vicarious sacrifice) being protected from every assault by the attribute of divine sovereignty: the hostility of Satan is now directed against the other elements of the divine plan of salvation†—figuratively those that keep (as in custody) the commandments of God, and have the testimony of Jesus Christ. This war, as we shall see, the arch-adversary carries on by insidiously endeavoring to substitute a principle, the opposite of that of sovereign grace and a mystery, or plan of salvation, the opposite of that revealed in the Gospel.‡

Prior to the relation of this “war in heaven,” our attention was taken up with an exhibition of the wrath of the Lamb against the elements and principles of the earthly system, (the productions of the earth and its inhabitants.) We are now to witness, for a while, the action of the wrath of the dragon, during the short period of his power on earth; after which we shall see the two parties more immediately in contest with each other. Succession of time, however, is not to be taken in consideration. The

* The woman deprived of her child appears cast off, forsaken, desolate. The remedy apparently would be to restore the child, but the design seems to be to show that the woman and child are in effect *one*, symbolized also by the marriage of the bride and the Lamb. Their separation destroys the character of both; as in the separation of the vicarious sacrifice of Christ from the plan of salvation by grace, and *vice versa*.

† § 291.

‡ § 292.

matter about to be represented, is to be contemplated as coincident with what has been previously represented—different illustrations of the same contest.

Scene: THE MARGIN OF THE SEA.

The apostle, though in heaven, has in vision a position or stand-point, on the *sand* of the sea-shore: a position* corresponding with that of one who, in sight, as it were, of “the sea, and its waves roaring,” builds his house upon the sand—the earthly foundation of human pretensions to merit. Not that the apostle himself is under this delusion, but that he is so placed as to see certain objects in the light that *the dwellers upon the earth* view them—a certain despotic power, for example, is about to be described, which these men of the earth regard as equal to the Deity, although in the sight of God that power is but as the dust of the balance.

A beast, not merely a living creature, but according to the Greek, a ferocious, carnivorous animal, is seen to rise out of the sea. Judicial vengeance with its terrors giving birth to a principle or mystery, which, in effect, claims to occupy the place of the God of our salvation.

This ferocious animal† has seven heads and ten horns, corresponding with those of the great red dragon, and, as this latter is afterwards said to have given his power and great authority to the Beast, we may presume the heads and horns of both to be the same; with this difference, that the dragon bore upon his seven heads seven diadems, while the beast bears ten diadems upon his ten horns.

These ten horns collectively, we have supposed to sym-

* § 293.

† §§ 294, 295.

bolize the power of the law. The diadems being symbolic of sovereignty, the Beast hypocritically ascribes his sovereignty to the power of the law; while the dragon, as we have seen, unscrupulously claims that attribute for himself; at least in respect to the kingdoms of the earth, and their glory. (Luke 4 : 6.) The Beast, however, bears upon his heads the name of blasphemy, indicating that in reality, his purpose and pretensions (making himself equal with God) are equivalent to assuming the diadem, or to placing that insignia of supreme authority upon his own heads.*

The general appearance of this Beast was that of a Leopard, an animal most remarkable for the *indelible spots* of his skin. His feet were those of a bear, (ugly and swift to shed blood;) opposites of the beautiful feet bringing glad tidings of peace. His mouth was like that of a lion uttering denunciations terrible as the lion's roar.

To this beast the dragon gave his power, his throne or seat, and his great authority; great in the estimation of the dwellers upon the earth: his power, that of the ten horns of the law, and his seat, throne, or tribunal, the function of accuser and prosecutor, or avenger of the broken law. The ten-horned beast may, therefore, be considered in every respect, the representative of Satan himself—"the accuser of the brethren," the enemy of the element of divine propitiation, and the persecutor of the woman, or, in other words, the adversary of the divine purpose of salvation by grace—the Word of God.

One of these blasphemous heads was, as it were, *slaughtered* to death;† symbolizing a sacrifice to propitiate death,

* §§ 296, 297.

† § 298.

apparently the covenant of death alluded to, Is. 38 : 15. Death being throughout one of the personifications of this apocalyptic exhibition. The death-wound, however, of this head was healed, and all the *earth* wondered after the beast, apparently on account of this supposed triumphant healing or resuscitation of his slaughtered and resuscitated head.

As this death and restoration of a head appears to be a sort of simulation or imitation of the death and resurrection of Christ, we may presume this blasphemous head to be the figure of a pretension to atoning power equivalent to that of the sacrifice of the Son of God. This head we denominate accordingly that of *self-propitiation*, presuming the others to be of like character ; such as self-dependence, self-justification, self-regeneration, self-sanctification, self-glorification, self-purification. All these principles are blasphemous, as resulting in pretensions to an equality with God ; as such, they may be opposites of the seven spirits of God, symbolized by the seven lamps before the throne, and the seven horns and seven eyes of "the Lamb as it had been slain." The seven heads thus represent seven modes in which the mystery of iniquity symbolized by the Beast is exhibited ; as the seven lamps are figures of so many operations of the Holy Spirit, by which the power of the vicarious sacrifice of Christ is manifested, as emanating from the attribute of divine sovereignty. We are not tenacious, however, of these several appellations, but put them forth rather as suggestions for consideration.*

The spotted skin of the leopard, black and white, and

* See note on the seven spirits of God, at the close of the volume.

rather a dingy white too, corresponds with that pretended garment or robe of righteousness, which even professing Christians may in imagination weave for themselves, and to which they trust; a garment of salvation composed partly of their own merits and partly of the righteousness of Christ.*

Taking these peculiar characteristics into view, and bearing in mind that the whole vision is intended for the admonition of certain Christian assemblies, we consider this Beast the symbol of a spirit or principle of a doctrinal system or mystery of error (perhaps the mystery itself personified) entering into or forming the views more or less of members of the visible Church of Christ; perverting the faith by its apparent zeal for the law, and by the plausibility of its pretensions; virtually preaching another gospel which, in the language of an apostle, is not a gospel. (Gal. 1 : 7.)

According to our common version, the *world* wondered after the Beast. According to the Greek it should be the *earth* wondered after the beast. Allusion being made to the earthly platform of justification by works. The prin-

* Heretofore we have contemplated the productions of the earth as symbolizing the offspring of an *unmixed* plan of justification or propitiation by *works*, and "the inhabitants of the earth" as figures of doctrinal principles resting or depending on such a platform. Our attention is now to be directed to a *mixed* system; partly of works and partly (in profession at least) of grace; meaning by works, as we do throughout in the use of the term, any supposed merits of the disciple, whether derived from a pretended fulfillment of the divine law, the observance of ordinances, or any species of will-worship; as by *grace*, we mean that provision of sovereign mercy on which the disciple depends for salvation through the atonement and righteousness of Jesus Christ.

ciples of this platform or system of faith figuratively look with reverence equal to adoration upon this power, emerging from the element of judicial wrath, and sustained professedly by the law, (his ten horns,) and by the voice of offended justice, (the mouth of the lion,) which, together with the apparent sufficiency of his pretension to atoning power, seem to render his claim even to divine sovereignty, indisputable—as expressed in the exclamations: “Who is like unto the Beast? who is able to make war with him?” As if emulating in opposition, the language of the apostle Paul in allusion to the true plan of redemption or “mystery of Christ,” “It is God that justifieth! Who is he that condemneth?” *

The mouth of this monster, speaking great things and blasphemies, is indicative of all the pretensions to self-sufficiency and self-righteousness, corresponding with the blasphemous features symbolized as we have supposed by his seven heads. His continuance in power “forty-two months” has been already noticed as marking out the intimate connection of the reign of this system of error with the prophesying *in sackcloth* of the two witnesses, the state of their dead bodies, the Gentile possession of the Holy City and outer court of the temple, and the seclusion of the woman (the real bride) in the wilderness.

There is too strong a resemblance between the symbolical description of this blasphemous element and the description of the man of sin, (2 Thess. 2 : 1–12,) to leave a doubt of the identity of the two; of course, in point of fact, the rising of this Beast from the sea, together with the existence of all the other elements of error we have

* §§ 299, 300.

contemplated, was coëval with the first preaching of Christianity. The mystery was already working in Paul's time; it was only the development or revelation of it that he spoke of as a thing to be. The reign accordingly is not to be limited to time or place. With some it may appear in the form of the Nicolaitane error, with others in the doctrine of Balaam; with some it may occasion the loss of their first love, with others it may engender the nauseous lukewarmness of the Laodicean.

The blasphemies of the Beast are classified, as against God, as blaspheming the name of God and his tabernacle and them that dwell therein.*

Any pretension virtually representing the speaker or thinker on an equality with God must be blasphemy against God; such is described to be the crime of the Man of Sin, or error. Blasphemy of the name of God must be a claim or pretension of superiority to the *power* of God, as represented by him, whose name is called the Word of God, (Rev. 19 : 13;) and blasphemy of the tabernacle of God and them that dwell therein a pretension to superiority over the divine plan of salvation; symbolically "the tabernacle of God," (Rev. 21 : 2, 3.) Those that dwell therein being its principles or elements, opposites of the dwellers upon the earth.

The blasphemies alluded to we suppose to be *virtually* such; principles or pretensions of an invidious character—principles hypocritically sustained "after the working of Satan" by an appearance of zeal for the law and divine justice. The system or mystery being chargeable with this hypocrisy; not those who are deluded by it. The

* §§ 301-303.

mystery in fact possessing the accusing power of the dragon, whose authority is instrumentally sustained by the ten horns of the law.

To this representative of the dragon* it is given to make war with the *saints*, and to overcome them. As these saints or holy ones are put for the principles of the covenant of grace, they are the *remnant* of the woman's seed, against whom Satan was before said to have directed his hostility.

How these saints or holy ones are overcome is not mentioned till we reach the account given of the second Beast, or false prophet. The power over the doctrinal elements figuratively termed kindreds, (tribes,) tongues, and nations, is apparently exercised through the same instrumentality; that is, through the misconstruction of written revelation, of which misconstruction the false prophet is a symbolical figure.

The same distinction is to be observed here as already noticed, (Rev. 11 : 9-10,) between the dwellers upon the† earth, forming one class, and the kindreds, tongues, and nations forming another. The first, those that rejoiced and made merry over the dead bodies of the two prophets, are here said to worship or serve the Beast; as it was before said, the whole *earth* wondered after the Beast, and worshipped the dragon, and also worshipped the Beast: all that *dwell on the earth*, whose names are not written in the Lamb's book of life; the 144,000 sealed ones being those excepted. The class of kindreds, tongues, and nations, those that would not allow the dead bodies of the witnesses to be removed, although brought under the power of the Beast, are not said to *worship* him. The

* § 304.

† § 305.

book of the life of the Lamb, or the Lamb's book of life, we consider here as in other parts of the Apocalypse, a figure of the divine plan of salvation, through the propitiatory sacrifice of Christ, of which the Lamb is the symbolical figure.

The admonition,* (Rev. 13 : 9,) "If any man have an ear let him hear," corresponds with that given in each of the epistles to the churches, He that hath an ear let him hear what the *spirit* saith. The attention being thus particularly called from the letter to the spirit-sense of the passage under consideration.

It is very apparent that we can not get at the true meaning of what has been and is to be here said without knowing what is represented by this ten-horned Beast, whose name or title, according to the *number*, (of which we shall treat in its place,) must be *the adversary of the cross of Christ*; this *cross*, as we apprehend, being another figure of God's purpose or will of salvation by grace, through the vicarious sacrifice of Christ. The Beast, accordingly, whether we term him a principle, system, or mystery, is the adversary of this divine purpose of grace, elsewhere termed the *Word* of God. In correspondence with this title, we find the same hostile power the leader, in the great battle of Armageddon, of the forces arrayed against the rider of the white horse, whose "name is called the Word of God": the Word declared in one of the gospels to be impersonated in Jesus Christ.

As the adversary of the divine purpose of *grace*, the Beast must be the symbolical exponent of a doctrinal system, or the spirit of a mixed system of self-dependence,

* § 306.

(self-justification and self-propitiation,) which sets the *gracious Word* of God at defiance. It is the spirit of one relying on his own fulfillment of the law, and his own ability to meet by some propitiatory work any short-coming in that fulfillment; while professedly mixing up with these a dependence upon the merits of Christ. We do not apply it, however, to any particular individual, sect, or religious denomination; but as the whole vision was primarily intended for the admonition of the seven Christian *churches*, we consider the error here represented as something which, through "the working of Satan," has crept into the views of Christians generally; a mystery working in the time of the apostles, and which will work, as it is said, (2 Thess. 2 : 7,) till that which letteth or hindereth is taken out of the way; this hindering principle or power being apparently that false construction of the written word, to which we have had occasion already to advert.

As the adversary of the *cross** or divine purpose of grace, this Beast must represent a principle or system of salvation, partly of works and partly of grace; the two being incompatible with each other, (Rom. 11 : 6.) Such a system would bring all dependent upon it under the action of the law in its strictest sense, a tendency figuratively alluded to here as *leading into captivity*. At the same time, the system or spirit itself, as being one of works, must be open to the test of the law, by which it is also *itself* brought into captivity, as one snared in his own words, (Rev. 13 : 10.) As a system depending upon the ten horns of the law for its power, it kills with the sword of the law, the sword of him that sat upon the *red* horse;

* § 307.

while it is itself killed by the sword of the spirit; as we shall see to be the fate of this *Beast* in the contest with him who conquered by the *sword out of his mouth*; and by whom the *Beast* and false prophet are taken as in a snare (Rev. 19 : 20) and cast into the lake of fire.*

“Here,” it is said, “is the patience and the faith of the saints.” Here is matter to encourage the faith and patience of those spoken of as *saints*. Although the *wicked* (this evil principle or system) may flourish for a certain period, or under certain circumstances, the certainty that he will finally go into captivity, or perish by the sword, is or should be sufficient to sustain the patience and faith of the saints or holy ones; apocalyptically, those who under the *Altar* were calling for the vindication of their cause, and the avenging of their blood, upon these *dwellers upon the earth*, (Rev. 6 : 11,) by whom the *Beast* is worshipped, and by whom as subjects his power is sustained. Difference of time being out of the question, as a thing not to be taken into view, the state of the souls under the altar may be viewed as one of the effects of the power of the *Beast*, to make war with these saints, and to overcome them.

NOTE.—As this *Beast* has the heads of the serpent, as well as the horns, he may be supposed to carry in those heads the sting of the serpent. Such is the *working of Satan* that without appearing himself in his true character, he introduces principles into doctrinal views, professedly Christian, which in reality subject the disciple to all the penalty of the broken law.

* The same *Beast*, as it appears subsequently, (Rev. 17 : 8,) is that from the bottomless pit, by which the two witnesses in sackcloth were overcome and killed. The principle of the *bottomless-pit system* overcoming the testimony in *sackcloth*; but afterwards itself overcome by the sword of the spirit.

Scene: THE MARGIN OF THE SEA.—(Continued.)

THE SECOND BEAST.

The apostle's post of observation being unchanged, a second Beast is seen coming up from the *land*.* Something originating from the land or earthly system, as the first Beast owed its origin to the elements of judicial wrath, represented by the sea. The appearance of these two animals is to be considered simultaneous; although the description of one unavoidably follows that of the other.

This second Beast has two horns like a lamb, but he speaks as a dragon. He is indeed a carnivorous animal, as the appellation (translated Beast) given to both in the Greek, signifies.† He is not afterwards mentioned as a Beast, but in the catastrophe (Rev. 19 : 20) he is very plainly designated as the false prophet. As such we shall accordingly consider him; the figurative term of false prophet, being put for a false interpretation, or false construction of the written word of divine revelation. The action of this second Beast corresponds accordingly with that of the tail of the dragon, bringing down the heavenly lights or sense of Scripture to a level with the earthly platform of justification by works. As this second beast comes from the *land*, we may consider the misinterpretation represented by him to be an effect or emanation of the earthly system of works.

* § 308.

† Both elements are sustained by the carnal or literal sense of written revelation.

The "two horns like a lamb," indicate two *doctrines* professedly drawn from the Gospel; and, as horns are a general figure of powers, we may presume that whatever this Beast is able to effect (as subsequently related) is done by the operation, or through the instrumentality of these two doctrinal powers or lamb-like horns. The doctrines peculiar to this false construction *professedly* correspond with faith in the atonement of Christ, and trust in his merits; but the construction itself is in effect the language of legal accusation, *speaking as a dragon*; the dragon of course so much opposed to the woman and child recently noticed in the "war in heaven." The tendency of this false construction must be such, therefore, as is opposed to the divine plan of salvation by sovereign grace.

"He exerciseth all the power of the first Beast *before him*;"* that is, the pretended power of this first Beast; this power being derived from the ten horns, backed with the authority of the dragon. The second Beast operating with his two lamb-like horns,† exercises all the power of the ten horns, together with the authority of the accuser; or without a figure, the false construction of the Gospel revelation is enabled, by the two doctrines alluded to, to exercise all the power of the *law* with its judicial denunciations, in rendering the earthly system of works, and the principles depending upon it, subservient to the adversary of the *cross* of Christ worshipping (serving) the Beast whose deadly wound was healed. The second Beast

* § 309.

† To define the power of these two horns, we must have recourse to the tendency of the doctrines represented by them.

does this it is said, *before* or in the presence of the first Beast. That is, as the prime minister or vizer of an eastern sovereign acts as in place of that sovereign, and is so recognized as expressing the mind of his ruler.

He doeth great wonders or signs,* even so as to make *fire* come down from heaven *in the sight of man*, but not in the sight of God. As a false prophet his construction of the written word is so plausible as in appearance to be deemed divine revelation in its true sense. The allusions of the figure are apparently to the pretended miracles performed by the magicians of Egypt before or in the presence of Pharaoh, so hardening his heart that "he would not let the people go."

By these plausible appearances† of divine sanction ascribed to this element of false construction, the dwellers upon the earth, the principles of the earthly system of works‡ are drawn into the formation or concoction of a plan of salvation (an image) which has all the characteristics of the Beast, especially in reference to the wounded and resuscitated head. That head being a pretension to a vicarious sacrifice, we may presume the image of the Beast to be something of the same character; a plan of redemption, a propitiation put forth by the false prophet (false construction) as a substitute for the divine plan of salvation, represented by the woman bearing the male child; this image, the first Beast, and Babylon, being different illustrations of the same mystery.

The plausible construction (the false prophet) has

* § 310.

† §§ 311, 312.

‡ By *works* we understand here and elsewhere all supposed merits or meritorious observances of man's performance.

power to make his false plan of propitiation appear as having the *spirit* of revealed truth; figuratively, giving life to the image. The speaking of the image is a figurative expression for the influence of this *pseudo* plan of propitiation, in turning the mind from a just view of God's purpose of salvation, through the atonement of Christ: speaking, like prophesying, apocalyptically, being put for the action of glosses, constructions, and interpretations, as they speak to the mind.

The false prophet had further power to cause* those who would not worship the image, to be *killed*; the worship of the image being equivalent to the worship of that which is represented by the image, the two in effect are one. *Killing*, as a figure, is the separation of the spirit from the letter; the false prophet had the power, in the sight of men, (apparently, not really,) to give or withhold this spirit, causing some elements or principles of doctrine to appear to have the spirit as well as the letter of revelation, and others not to have it; those, accordingly, which were not subservient to the worship of the image were, by the power of this construction, made to appear as principles resting upon the *letter* alone.

What becomes of this *image* as such, is not afterwards related. Its fate is not alluded to under that appellation; but from some analogies in the case, we suppose the woman afterwards described as seen in the wilderness, sitting on the Beast (supported by him) to be the image here referred to. (Rev. 18 : 3.) That woman (Babylon) standing in the same relation to the Beast, that the true wife (the New Jerusalem) stands to the Lamb. As the

* § 313-315.

woman is the image or glory of the man, so the bride, or New Jerusalem is the image or glory of Christ;* and so Babylon, the mother of harlots and abominations of the earth, is the image and glory of the ten-horned Beast. As the wife of the Lamb, and the bride, are one, so the image (Babylon) and the Beast are one; and as the wife of the Lamb represents the true plan of salvation, so the image of the Beast (the harlot) represents the false plan of salvation. The false construction, accordingly, causes a *pseudo* plan of propitiation to be formed, which in its character is identic with the Beast; the two being to a certain extent different aspects of the same error. In relation to the principles of the earthly system of justification by works, they are both alike the one pretended *cause* of salvation, and consequently the one object of worship.

The "working of Satan" thus operates in a two-fold manner. First, by sustaining a spirit of self-justification, and the second by introducing a substitute for the propitiation of Christ; both placing man, the sinner, in the blasphemous light of being his own Saviour—making him equal with God.

The effect of the false gloss or construction, represented by the second Beast, is to inflict a certain characteristic feature upon all the doctrinal elements or principles participating in the system, or kingdom, as it is afterwards termed, of the first Beast and his image. All, from the least to the greatest, whether they relate to matters of works or matters of faith, (the hand or the head,) must have the prominent mark of *hostility to the cross of Christ*, (Rev. 13 : 16, 17 :) corresponding with the name of the

* See 1 Cor. 11 : 7, and context.

Beast. The system being a mercenary one, the figure (appropriately employed) is that of buying and selling as the only means of life. No one is admitted to the privilege of trading in this kingdom, but such as possess a token of this hostility to the *cross*—the mark or the name of the Beast, or the number of hisname : that is, the meaning signified by that number.

The allusion to different ranks and degrees, carries us back to the panic-scene exhibited on the opening of the sixth seal, (Rev. 6 : 15,) reminding us that the existence of this Beast's kingdom is not a thing subsequent to matters before related ; but that it is itself one of the causes of the wrath of the Lamb ; and may thus be considered as having preceded even the opening of the sealed book Time, however, in a chronological sense, is not to be considered. The vision is a development of doctrine, in which, of course, error precedes the correction of it—otherwise all the representations may be taken as synchronical.

We have already supposed the name or title of the ten-horned Beast to be that of the *Adversary of the Cross of Christ*. We have now to furnish the reasons for this supposition as drawn from the number of the name.

“Here is wisdom,” it is said ; “let him that hath understanding, count the number of the Beast ; for it is the number of a man, and his number is six hundred three score and six, (666.)”*

With both Greeks and Hebrews the common mode of representing numerical values was by the use of letters of the alphabet—certain letters being used for units, decimals, hundreds, and thousands. Accordingly in the origi-

* § 316, and note, pp. 693-694.

nal language of the apocalypse, the number 666 is expressed by three Greek letters ($\chi \xi \varsigma$) equal to our *ch, z, st*.

The Hebrew cabbalist had three modes of applying the letters of a number or other term. One of these modes was that of selecting such letters as, according to their respective arithmetical values, would amount to the given number, and at the same time compose a word or term, supposed to be that sought for.

Another mode was that of employing each letter of a number, or term, as the initial of another word, and with the aggregate of these words composing a phrase indicative, as supposed, of the sense to be conveyed.

A third method consisted in the transposition of the letters of a word, as in the formation of anagrams, till the arrangement yielded an expression satisfactory to the operator. As this last could avail nothing on the present occasion, we shall take no further notice of it.

The first method is that usually adopted by commentators on the mystic number under consideration—so far, we believe, without success; the process suggesting such a variety of names as can not fail to show the uncertainty of any interpretation depending upon it.

The second mode, so far as initials are concerned, accords with a practice common amongst Greeks and Romans, as well as other nations, in their inscriptions upon monuments, medals, and coins. For this reason we think it better entitled to attention than any other; and have therefore adopted it, with the more confidence, as, in the result, the name or title it gives us of the ten-horned Beast, corresponds with all that is said of his character and operations in the preceding representation.

Of the three Greek letters above referred to, χ (ch) for 600, is the initial of the Greek word *Christou*, (of Christ,) ξ (z) for 60, is the initial of the word *Zulou*, (of the cross,) and ς (st) for 6, is the initial of the name *Satanas*, (*Satan*), which signifies the adversary. Thus the expression, according to the Greek order, is *of Christ, of the Cross*, the adversary: or according to English order, *The adversary of the Cross of Christ*—which accords with the relation given of the Beast, as we have viewed it, and as will appear more fully, when we treat of his image, the mother of harlots. (See Hyp. § 560, p. 693.)

The Beast is the adversary, not merely of Christ, but of the *cross* of Christ; the *cross*, as already intimated, being a figurative expression for the divine purpose of salvation by grace. The *cross* is also a figure corresponding in purport with the bride of the Lamb, and the New Jerusalem; of which the image of the Beast (the harlot, or Babylon) is a blasphemous substitute. The cross likewise corresponds with the *Word* of God, of which the Beast is seen to be the adversary in the great battle of Armageddon, being thus, in fact as in name, *the adversary of the cross of Christ*.

The term *man*, as used in this connection,* is evidently a symbolical appellation put for a principle, or element of doctrine, as when Paul speaks of the *man* of sin or man of *error*, (2 Thess. 2 : 3,)[†] and as we regard throughout in the apocalypse the terms men, inhabitants of the earth, and

* Rev. 13 : 18.

† Having no hesitation in regarding the mystery here alluded to by Paul as that represented by the ten-horned Beast, we have so occasionally referred to it for illustration.

dwellers upon the earth, equivalent to principles of the earth-system. Meantime adopting the *name* thus established, we shall so use it in the subsequent examination of the vision.*

* §§ 317-324.

CHAPTER IV.

THE LAMB ON THE MOUNT ZION—CHORUS—THE MID-HEAVEN
 HERALD—THE VOICE FROM HEAVEN—THE WHITE CLOUD—
 THE HARVEST AND VINTAGE—THE WINE - PRESS OF
 WRATH.

ACT IV. *Scene:* IN HEAVEN.

THE chorus of many voices here described (Rev. 14 : 1-5) is equivalent to the third *stasimon* of the Greek drama. The scene presented affords a perfect contrast to that just exhibited, and seems intended to remind us that while the progress of error in matters of faith is such upon the earth as to be a cause of lamentation to the lovers of evangelical truth, the divine purpose of grace, understood as it is in heaven, is there a cause of rejoicing and praise.*

The subjects represented by these different scenes, we must bear in mind, are not successive, but figuratively speaking contemporaneous. While the power of the vicegerent of Satan, and the false prophet is apparently paramount in the earth, the Lamb, the real victor, is occupying a triumphant position on the heavenly Mount Sion, surrounded by the 144,000 faithful witnesses, having his Father's name written in their foreheads.†

* § 325.

† As the name of the Beast in the forehead, designated the mercenary character of the elements characterized by it; so the name of the Father in the foreheads of these attendants of the Lamb, has its allusion to the attribute of divine sovereignty.

Thus to see the Lamb on the Mount Sion is to discern the vicarious sacrifice of Christ, sustained by the principle of sovereign grace, as testified by all the elements of divine revelation, triumphing over every principle opposed to God's plan of salvation. Such is the heavenly view, of which we are to contemplate a corresponding development in the catastrophe of the coming representation.

The Mount Sion* is an opposite of the sand of the sea, as the Lamb is an opposite of Satan in heaven as well as of his representative upon the earth; and as those, sealed with the Father's name in their foreheads, are opposites of the *men*, (principles,) bearing in their right hands and in their foreheads the mark of the Beast. If those who are sealed with the Father's name in their foreheads are not sealed in their *hands* also, it must be that they are principles of doctrine making no pretensions to *works*, as a means of justification.

The voice from heaven is the language of divine revelation in its true sense.† In its utterance of the law, it is compared to a voice of thunder. In its development of the way of salvation, through the atonement of Jesus Christ, it is like the voice of many waters, overcoming all other sounds or voices; a result calling forth the praises symbolized by "the voice of harpers harping with their harps." The subject of praise is nearly the same, if we consider it the child, at first apparently exposed to be devoured by the dragon, and saved only by being snatched up to God and his throne, now appearing as the Lamb about to exercise the sovereign rule for which he was destined. (Rev. 10:5.)

On the opening of the sealed book, or rather, when the

* § 326.

† § 327.

Lamb, as it had been slain, assumed that work, the four attributes of divine sovereignty and the twenty-four presbyters sang, it is said, a *new* song before the Lamb. On the present occasion the one hundred and forty-four thousand sealed ones, themselves on the Mount Sion with the Lamb, are said to sing *AS IT WERE* a *new* song before the throne, and before the four living creatures and the elders. The first new song apparently had relation to the plan of redemption, as shadowed forth under the Old Testament dispensation, the elements of which are brought out, in their true character, by the vicarious suffering of the Lamb. The second song, although appearing "*as it were*" a new song, is in fact the same, inasmuch as it reveals explicitly the whole plan of redemption, of which the first was only an indication.

This second song, it is said, could be learnt only by the 144,000, which were redeemed from the earth. The four attributes of divine sovereignty, and the twenty-four elders speak of *themselves*, as redeemed to God by the blood of the Lamb out of every kindred, tongue, people, and nation. They may represent therefore general principles, showing the way of salvation through the atonement of Christ, and as such, predominating in establishing a just view of the sovereignty of God, and the worship due to him, being figuratively "kings and priests unto God." (Rev. 5 : 8, 9.)

The 144,000 are spoken of as undefiled* (principles unmixed) followers of the Lamb ; principles necessarily incident to the vicarious work of Christ ; "redeemed from among men," taken out of the general principles of the

* § 328.

earthly system, (Rev. 7 : 31,) first fruits, or *specimen* principles of the plan of salvation, without guile or fault* before the throne, without any mixture of a self-righteous tendency in divine estimation ; but they are not spoken of, nor do they speak of themselves, as “kings and priests unto God,” nor are they again mentioned in the Apocalypse by this numerical designation. Nor are the four living creatures and twenty-four elders or presbyters mentioned again till we reach the last choral scene, or *Exodus*. (Rev. 19 : 5.) But as this song of the 144 thousand is sung before the four living creatures, and before the elders, (as well as before the throne,) we may consider it a commentary in response to the first new song, referring to the combined testimony of the Old and New Testament. As both of these reveal the plan of redemption by grace, the song applying to all that is afterwards exhibited in the vision, the action of these same elements is not again called for. Such being the purport of this new song, none but the 144,000 sealed ones could *learn* it, or rather as the Greek might be translated, *teach* it ; as it can only be taught by the contents of the sacred Scriptures.

While this chorus continues its action, (the process of praise for redemption never ceasing,) another angel is seen flying through the mid-heaven. The angel previously seen (Rev. 8 : 13) flying through this mid-heaven, was the messenger of the three woes to the dwellers upon the earth. The present messenger announces the everlasting

* *Spotless*. The song they utter (the teaching of their mouths) is free from any admixture of false doctrine or of any tendency to self-justification. As such it is an opposite of the leopard skin of the Beast.

Gospel, according to the Greek, *upon*, or *concerning* them that dwell upon the earth, and *concerning* every nation, and kindred, tongue, and people. Literally, as already noticed, the last class would be included in the first, but we consider both figures of two distinct classes of elements or principles, *concerning*, (not *unto*,) which the Gospel is to be preached; the substance of that preaching consisting in what is afterwards represented *concerning* these two classes, as it is part of the preaching of the Gospel to expose the errors adverse to it. The dwellers upon the earth having been deluded into the worship of the Beast, and the setting up of his image, and the kindred, and tongues, and nations having been brought under the power of the Beast, although not actually his worshippers, these erroneous views need to be brought out. All accordingly that is afterwards related of the Beast, and of Babylon, and of the kings of the earth, and their armies, and of the nations, Gog and Magog, is matter *concerning* these two classes; as must be also the fleeing away of the earth itself, the scene of judgment, and the coming in of the new earth with the nations and kings belonging to it. (Rev. 20 : 11 ; 21 : 24.)

The purport of this angel's preaching* is good tidings to those who have not been led away by the Beast, but to *the dwellers upon the earth*, and even to the *nations* or *Gentiles*, it is altogether admonitory. These, however, are here the subjects, and not the objects of the preaching. As if it were said, "Fear God and give glory to him, instead of wondering after and worshipping the Beast. For the hour of his judgment (the judgment of God) is come,"

* §§ 329, 330.

referring to the visitations upon the elements of error about to be exhibited. "Worship Him, who made heaven, and earth, and the sea, and the fountains of waters," instead of worshipping or becoming subservient to elements originating from the sea and from the earth. The whole announcement is equivalent to a declaration that no element of doctrine can be admissible in the divine system of government, but such as accords with the perfect sovereignty of the Creator of all things, visible or invisible. Whether the principles in question be peculiar to matters of revelation, (heaven,) to a system of works, (the earth,) to the action of the broken law, (the sea,) or to the work of atonement, (the fountains of waters;) they are inadmissible unless they inculcate the fear of God, the ascription of all glory to him, and the worship due to him alone.

And there followed another angel (herald) saying, Babylon is fallen, that great city, because she made all nations (Gentiles) drink of the wine of *rage* of her fornication.* These announcements, it is to be remembered, are in the mid-heaven; the substance of them remains to be developed in the earthly exhibition. Accordingly, although we are yet to witness a representation of Babylon in her glory, and in her ruin, her *fall* is already announced in heaven. Indeed we are not to suppose any lapse of time between the proclamation of the angel here, and the destruction afterwards described. We must divest our minds throughout the vision of any thought of time or succession of events.

We have already given reasons for supposing this *great city* to be the image of the Beast; represented, as it is

* § 381.

subsequently, by the woman (Babylon) in the wilderness, sitting on the Beast, having a cup in her hand full of abominations and filthiness. As the image of the Beast, the system or mystery she symbolizes, corresponds with that represented by the *adversary of the cross* himself. Her cup of mixture* corresponds with the wounded but resuscitated head of the Beast, a pretended substitute for the vicarious offering of Christ; the mixed contents of her cup, the wine alluded to, being a substitute for the blood of the Lamb, or the element of divine atonement. The *rage* of her fornication is a figure of the insane madness of the mixture of principles of which her pretended element of atonement is composed. The nations or Gentiles made to drink of her wine, are the various doctrinal systems drawn from the *letter* of revelation into which this pretension of atonement has been introduced; giving them a certain plausible appearance of evangelical truth. Babylon herself, as the name signifies, represents a confused mixture of principles, some of which may be supposed to belong to the true plan or mystery of salvation, from the call made on them to come out from her, (Rev. 18 : 4;) but it is this very mixture of the evil with the good, the false with the true, which renders the system, like that of the Nicolaitanes, peculiarly hateful in the sight of God.

The features of the Babylon-mystery were partially developed under the figure of "the great city," in the street of which the dead bodies of the witnesses lay for a term corresponding with that of the prophesying in sackcloth, and consequently during the continuance of the

* § 332.

Beast in power. (Rev. 11 : 8, 9, and 13 : 5.) We may conclude, therefore, that it is under the circumstances of that *mystic* period that the nations or Gentiles participated in the cup of the harlot; the reciprocal action of cause and effect being such here, also, as before alluded to, Babylon (the image) exercises her influence so long as the Beast continues in power.

Thus far, the fall of Babylon and the reason of her fall, only have been announced; developing that feature of her system represented by her intoxicating cup, in addition to the illustration afforded by the three-fold character of the great city above alluded to. The next messenger proclaims the doom of those who have been under her influence, as it must necessarily have been connected with the reign of the Beast.

While the false prophet is causing all to worship the Beast and his image, and to receive the mark of the Beast in the hand or forehead, the third mid-heaven angel* is represented as proclaiming the sentence, that all who thus worship and receive this mark, shall drink of the wine of the wrath of God, poured out without mixture into the cup of his indignation; and shall be *tortured* with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. The cup, and the wine of wrath without mixture, appear to be expressed here particularly in contradistinction to the cup and mixed wine of the harlot—as if it were measure for measure; thus connecting the worship of the Beast and his image with a participation in the wine of Babylon; so identifying the

* § 333.

woman and the image with beast as one and the same object of divine indignation.

The punishment* described† corresponds with the action of the second death; and, presuming that those who have worshipped the beast and his image, and have received his mark, compose his forces in the great battle of Armageddon, (Rev. 19 : 18,) we find the sentence executed in the result of the judgment-scene, where the *dead*, the slain in that battle, not having their names written in the book of life, are finally cast into the lake of fire and brimstone, where the Beast himself and false prophet are tortured day and night forever and ever. (Rev. 20 : 10-13.) The figure, in both cases, corresponds with the trial represented by the action of the fire, and smoke, and brimstone of the Euphratean cavalry; the fire being the revealed Word of God in its true sense, the brimstone the symbol of perpetuity, and the smoke the evidence of the process—which evidence is here declared to continue forever and ever.

They have no rest,‡ it is added, day nor night, who worship the Beast and his image and receive the mark of his name. The principles of doctrine belonging to the system here represented by the Beast and by Babylon, are principles of salvation by works of the law, or by the merits of man, consequently there is no element of *rest* in them.§

* § 334.

† This punishment is not something in addition to the drinking of the wine of wrath, but it is another figure of the same thing; thus, to be tormented as described, is to drink of this cup of wrath.

‡ § 335.

§ As it is with the principles, so it must be with those who profess them.

The exhibition of the true character of the principles thus tried, is said to be a subject for the patience of the saints;* figuratively referring to the souls under the altar, who, calling for the avenging of their blood “on them that dwell on the earth,” were persuaded to wait for a short season, (Rev. 6 : 10, 11 ;) the blood of these saints being afterwards found amidst the ruins of Babylon. (Rev. 18 : 24.) They that keep the commandments of God and the faith of Jesus, are so spoken of as witnesses having these commandments and this faith *in custody*, as before noticed in remarking upon Rev. 13 : 10.

Opposite to those who have no *rest* day nor night, are those that “die in the Lord.”† The kingdom or system of the Beast is here contrasted with the mystery of Christ; the first contains no element of *rest*. In the last the true *rest* is found. (Rev. 14 : 13.) This may be applied to the principles of Christ’s kingdom; they are principles of *rest* in contradistinction to those of dependence upon works. But the “voice from heaven,” heard by the apostle on this occasion, may be considered in the light of a *chorus* interposing, as was sometimes the practice in the Greek drama, for the purpose of throwing light upon the *myth* of the representation; especially as the direction to *write* intimates the permanency of that which is to be written. We may thus be justified in applying the declaration not merely to the principles of the Gospel system, but more particularly to those who profess, and act, and *rest* upon them.

If depending upon their own merits, either to fulfill the law or to atone for the transgression of it, they act consistently, they can *have* no *rest* in their efforts to accomplish the work they undertake.

* § 336.

† § 337.

“Henceforth,”* it is said, (that is, the want of any element of *rest* in the system of the Beast and his image having been manifested,) “blessed, or happy, are the dead that die in the Lord.” To this there is a response of the *Spirit*, equivalent to an explanation of the spirit-sense of the latter. “Yea, saith the Spirit, that they may *rest* from their labors, and their works do follow them;” or “*but* their works do follow *with* them.” It is sufficient to refer to the writings of the apostle Paul to show that to die in the Lord, is, in Christ, to be released from the *labor* of going about to establish one’s own righteousness by works of the law; and that the works of the disciple, which *follow with him*, consist in the “reasonable service” of gratitude to the Benefactor by whose fulfillment of the law, this position of *rest* has been procured.† The works of the believer in Christ being a consequence, and not a cause of his justification, or participation in the vicarious sacrifice of his Redeemer.

The want of rest peculiar to the Beast’s system, as thus declared in heaven, is exemplified in the earthly scene, on the pouring out of the fifth vial, (Rev. 16 : 10,) and the blessedness of the rest provided for in the system of the Gospel is seen in the ample provision of the covenant of grace, as illustrated by the description given of the Holy City at the close of the vision.

The expression, *henceforth*, reminds us of the words of our Lord to Nathaniel, (John 1 : 51 :) “Henceforth ye shall see heaven open, and the angels (messengers) of God

* § 338.

† Rom. 6 : 3-5; 7 : 4; Gal. 2 : 19, 20; Col. 2 : 20; 3 : 3; Rom. 12 : 1
2 Cor. 5 : 15.

ascending and descending *upon* (concerning) the Son of Man," evidently referring to that which was about to be revealed in the writings of the evangelists and apostles—the messengers alluded to. So here, the appearance of the Son of Man on the white cloud, the harvest and vintage, are causes of the blessedness alluded to.

The commencement of our Saviour's ministration was a crisis, in which the harvest of the earth was said to be ripe, corresponding with this *crisis*, the madness of the system of works having been exposed, and the opposite position of *rest* declared; one like unto the Son of Man is seen upon a white cloud, (Rev. 14 : 13,) having on his head a golden crown, and in his hand a sharp sickle; the same form as that seen in the midst of the golden candlesticks, (Rev. 1 : 13.) There he appeared as presiding over the churches, being also the Alpha and Omega, "He that liveth and was dead, and is alive forevermore." Now he appears in the character of a reaper;* the crown of gold being indicative both of his truth, and of his success in the work in which he is engaged. The *white* cloud and the crown identify him also with the Rider of the *white* horse, who is to be considered throughout as on his career of conquest. The *sharp* sickle, as a figure, corresponds with that of the *sharp* sword out of the mouth of the conqueror, (Rev. 19 : 15,) being the sword of the Spirit; the instrument of exhibiting the spirit-sense of revelation in contradistinction to the letter alone. By this instrument, it appears the harvest of the earth-system is to be reaped, the time being come for it according to the call of the angel or messenger from the temple.†

* §§ 339, 340-341.

† § 342.

The errors in relation to the worship or service of God have reached such an extent in the earthly system of works (founded upon the *letter* of revelation) as to call for their eradication by an exhibition of the spirit-sense of that revelation ; figuratively, a gathering of the harvest. "He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." What became of the *yield* or crop is not stated. It was not perhaps worth stating, as the product of a system, of justification by works is of no avail. The earthly system, tried by the *spirit* of revelation, like its vine, affords no means of eternal life.*

The true view of divine worship, (the temple) having been thus vindicated by the result of the harvest of the earth, showing that no works of righteousness that we have done can qualify us for appearing in the presence of God, or can be considered strictly the service due him, another messenger, from the same element of divine worship, with a like *sharp* sickle, (the sword of the Spirit,) is loudly called upon by a messenger from the *altar*, having power over fire (the fire of the altar apparently) to apply his sharp sickle to the gathering of the vine of the earth—her grapes being fully ripe.

The errors now to be corrected, are seemingly those pertaining particularly to the element of propitiation,† (the atonement of Christ.) The altar, as we have already noticed, is a figure of the Word or purpose of God, which Jesus Christ came to fulfill by the offering of himself.

* The picture presented here corresponds with what is said of the harvest of the *world*, Matt. 13 : 37-40, except that the apocalyptic *earth* appears to yield tares only—the 144,000 (good) not being included.

† § 343.

The fire from the altar is a revelation of that word or purpose, in respect to the vicarious sacrifice of Christ, (the Lamb as it had been slain,) the true vine, of which the vine of the earth is a pretended substitute. The atonement of Christ is elsewhere alluded to as the fruit of the vine, (Matt. 26 : 29.) The grapes or fruit, of the vine of the *earth*, must therefore be a proposed substitute for that atonement, by certain works or pretended meritorious acts of man. The test or trial of these pretensions is accordingly here represented under the figure of a vintage. The instrument of this vintage is the sharp sickle, the spirit-sense of divine revelation, of the same character as the fire from the altar, which, on the opening of the seventh seal, when cast upon the earth, elicited the threatenings of Sinai.*

The vine of the earth is gathered, cut up root and branch, and with all its fruit cast into the great wine-press of the wrath of God. The test is here presented of the ability of any earthly pretension or means of propitiation to meet the judicial action of the broken law.

The wine-press is trodden without the city, as Christ also suffered without the gates; the wrath of God not being an element of the covenant or arrangement of *grace* symbolized by the city. The holy city, we presume, is here alluded to. It is only out of this covenant that the power of the broken law is felt.

“And blood came out of the wine-press, even unto the

* The time of the vintage, like that of the harvest, is now come, the errors represented especially in the reign of the Beast and his image, having reached their maturity.

horse-bridles or bits, for the space of a thousand six hundred furlongs.”* This might be passed upon merely as a hyperbolical expression indicating the immensity of the propitiation requisite to atone for the transgression of the law of God ; but the mention of the horse-bridles directs our attention to “the armies of heaven on white horses,” afterwards described as led into the contest with the Beast and his allies, by Him who was “clothed in a vesture dipped in blood ;” and who accordingly may be supposed to have just trodden the wine-press with his mounted forces. So a development of the folly of all earthly pretensions to meet the broken law, is a preparation for exhibiting the incapability of the mystery of error, represented by the Beast, to withstand the sharp sword out of the mouth of the Word of God.

The term furlong is merely an appropriate figure of land-measure, as the cubit is for the measure of buildings ; and 1600 being the square of 40, and the earth being supposed anciently to be a square, the allusion seems to be to the whole surface of the earth, as a figure of the entire earthly system, particularly in reference to its pretended means of atonement.†

These are representations in heaven, corresponding with an insight into the divine councils afforded the apostle as a privileged spectator. Something like a counterpart of these scenes is yet to be exhibited on the earth.‡

* § 344.

† We find the term *forty* almost always applied in Scripture to periods of humiliation and trial, to which there may be some allusion in the figure here.

‡ § 345-347.

CHAPTER V.

CHORUS, SONG OF MOSES, SONG OF THE LAMB—VIALS OF
 WRATH FROM THE TEMPLE—THE SIX FIRST TESTS—THE
 FORCES OF THE EARTH SUMMONED TO THE GREAT
 BATTLE—SEVENTH TEST TO THE AIR.

ACT V. *Scene:* IN HEAVEN.

WE now come to another choral scene (Rev. 15 : 1) of many voices, equivalent to the fourth *stasimon* of the Greeks. The scene is still in heaven, but the introduction of the chorus divides the matter between this and the last chorus or exodus (Rev. 19 : 4-6) as one act with its scenic subdivisions.

The apostle speaks of what he now sees as *another* great sign,* or symbolic representation, as in reference to the great signs of the woman and the dragon, before seen on the opening of the temple in heaven. (Rev. 12 : 1-4.) This sign is "great and marvellous," or particularly important, as being an exhibition of the last tests applied to the earthly system and its elements. "Seven angels (messengers) having the seven plagues," (tests,) "the last," so styled because in them is completed the exhibition of the wrath of God.† Before giving the particulars of the appli-

* § 347.

† The wrath of God and the wrath of the Lamb are two expressions of the same thing. The words rendered wrath differ in the original, but are nearly synonymous.

cation of these tests, the apostle describes the choral scene, which may be considered an introduction to the subsequent exhibition.

A sea of glass* or crystal is seen mingled with fire, upon which those stand, who have gotten the victory over the Beast, and his image, and his mark, and the number of his name. These, with the harps of God, sing the song of Moses and the song of the Lamb. It is evident, that the action of this chorus forereaches upon what is afterwards exhibited on earth, while in heaven it is contemplated as already done.

We have as yet had no account of any victory obtained over the Beast, but we find, in what may be termed the catastrophe of the representation, such a victory is obtained by the Rider of the white horse, followed by the armies of heaven. We can not suppose the Beast to have been previously conquered by some other powers. This then must be the victory alluded to. This Rider of the white horse is called the *Word of God*, (Rev. 19 : 13.) The armies of heaven following him on white horses must be the elements of the divine purpose of salvation, of which that *Word* is the impersonation. These therefore, by the action of the sword of the Spirit, and by the fire of the Word, are those which have gained the victory over the adversary of the cross, and over his image, (Babylon.)†

These elements of the covenant of grace, through the

* § 343.

† Babylon as the harlot, was destroyed by the ten horns of the law, operating with the fire of the revealed word; as a city she was likewise destroyed by the same fire, but as this *fire* is a figure of the Word of God, the victory is still the same.

revelation given of them in the sacred Scriptures, (the harps of God,) virtually offer the tribute of praise, a summary of which is here given. They stand upon a sea of glass, exhibiting their ascendancy over the element of judicial wrath, which instead of being to them, as to the dwellers upon the earth, a sea with its waves roaring, is a foundation of gratitude and adoration, exhibiting in its smooth and transparent surface the clearness and consistency of divine judgment; as in its subjection to the power of that incarnate Word, which could say to the tumultuous wave, "peace, be still, and there was a perfect calm." The song of Moses and the song of the Lamb comprehend all that is revealed in the legal and gospel dispensations, of which the beginning and the ending constitute that exhibition of sovereign grace, in the divine plan of redemption, by the revelation of which the adversary of the cross, and all connected with him are overcome.

The purport of these songs,* or that which is involved in the two-fold revelation alluded to, is to show the great and marvellous works of the Almighty. Not merely the works of the material universe, but especially that marvellous work of redemption, in which the elements of divine justice and mercy are reconciled. Thus showing the justice and truth, the unchangeable perfection and consistency of the King of saints, and the obligation of all to fear him, and to glorify his name, in view of his perfect holiness, as manifested in this plan of justification.

As the Lord God Almighty only is the object of this ascription of glory and praise, so He only is said to be

* §§ 349-352.

holy.* The song of the Lamb coinciding in the ascription, we may consider the action of this chorus as contemplating *the end*, when the Son shall have given up the kingdom to the Father, that God may be all in all.

† After the conclusion of these songs, and apparently as a result of them, the apostle beheld the temple of the tabernacle of the testimony *opened* in heaven; the effect of hearing and understanding the purport of these songs of Moses and of the Lamb being equivalent to an opening of the tabernacle of the testimony; a revelation of gospel mysteries. The development now at hand, seems to be that which pertains more particularly to an exposure of errors opposed to the divine plan of salvation, and the fate ultimately attending them.

The issuing of the seven angels from the *temple* is an indication of the near relation of their functions to the element of divine worship; the errors in question being such as are adverse to the worship of God in spirit and in truth.

The array of the angels, in "pure and white linen," may be termed their livery, as messengers of that divine righteousness, by which alone the disciple can be justified; so their *golden* girdles are the evidence of the *truth* of their mission.

The vials of wrath are given out by the *first* of the four living creatures, ‡ (the attribute of divine justice.) The vials themselves are of gold, an evidence of truth in their composition. Thus also the test represented by the effusion of these vials upon the objects tried by them, is equivalent

* The Greek term rendered *holy* in this place, signifies a holiness of quality, being different from that which signifies a holiness of *position*, (consecration.)

† § 353.

‡ § 354.

to that accomplished by the immediate comparison or contact of revealed truth with error.

The temple* was filled with smoke from the glory of God, and from his power. Here there is evidence of a process going on in the preparation of the contents of these vials. The process is in the temple, the preparation is therefore something required for the temple service. The agents in making the preparation are the glory of God and his power. The test must be therefore such as is required for the manifestation of this glory, and for the establishment of the doctrine of divine sovereignty.

As, if a disciple were saved by his own merits, or justified by his own works, the glory would redound to him and not to God; so, unless it be shown that the sinner is saved by the interposition of divine righteousness (the merits of Christ) in his behalf, the power of God in this work of salvation can not be manifested. In either of these cases, without such manifestation, God can not be regarded as the only source of dependence, and can not be worshipped in spirit and in truth; whence, it is represented that no one could enter the temple, till the seven angels with their seven tests had performed the functions assigned them. Accordingly,† a voice from the TEMPLE directs them to go (immediately) and pour out the vials of the wrath of God upon the earth. As if it had been said, "Let no time be lost in applying these tests to this earthly system of error."

Scene: THE EARTH. (Rev. 16 : 2-21.)

The first vial was poured upon the earth, or *land*, the earthly platform of justification by works, from which the

* § 355.

† § 356.

false prophet emanated. "And there was a noisome and grievous sore upon them which had the mark of the beast, and them which worshipped his image."

The application of these tests* is not a cause of the evil exhibited: but it has the effect, as in a chemical analysis, of showing the true character of the matter subjected to the process; or as in medical treatment, a certain application of cold water to the body is said to bring out sores upon the surface, evidences of *bad habit* or diseased state of the system. The final trial or torture of these elements by fire and brimstone is yet to be represented. In the mean time, this effusion of divine wrath exhibits their nature and tendency. The *men* (inhabiters of the earth) bearing the mark of the beast, are principles of self-righteousness, bearing the characteristic mark of hostility to the divine plan of salvation by grace. They belong to the system, or mystery of iniquity, represented here by the adversary of the *cross* of Christ. As principles of a false system of atonement or propitiation, they are worshippers in the service of the image of the beast, (Babylon,) participating in the cup of the harlot. The development produced by the test, reveals the impurity (mixture) of motive and hateful hypocrisy, peculiar to these doctrines or principles. The *sore* corresponds, apparently, as a symbol of uncleanness, with the leprosy of ancient times (a disease under the skin) and with the character of those who were compared by Jesus Christ to whited sepulchres, inwardly full of dead men's bones and all uncleanness.

The second test† is applied to the earthly element of judicial wrath (the sea)—the penalty or requisition of the

* § 357.

† § 358.

broken law. This element, in the estimation of the dwellers upon the earth, is something of a trivial character; its requisitions being easily satisfied by certain meritorious acts of human performance. The result of the test shows that the law of God, once broken, can be satisfied with nothing less than the death (the eternal condemnation) of the transgressor. The sea becomes *blood*, and every living soul exposed to its action dies in it.

The application of the third test* to the earthly rivers and fountains of water, is followed by a like result. These inventions, peculiar to the earthly system, for washing away the guilt of sin, being of a legal character, designed to satisfy the requisitions of the broken law, are all shown to be of the same nature as the *sea*: they become blood, calling for the transgressor's condemnation.

The justice of the retribution with which these errors are visited, is here set forth by the angel of the *waters*;† a figure of all that is revealed in the Scriptures on the subject of the atonement of Christ and the necessity of it.

The principles of the earthly system of self-propitiation, have sustained themselves by depriving the language of the written word of its true sense, its spirit or blood. That true sense of revelation, on the other hand, now shows the real character of these earthly elements of ab-lution from sin, as it is said: "They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they have deserved it;" a declaration responded to by a voice from the altar: the sacrificial element of the true plan of propitiation.

The blood of saints and prophets alluded to, is appar-

* § 359.

† § 360.

ently, that for the shedding of which, the souls under the same altar were crying for vengeance, and that, too, which was found in the ruins of Babylon. The petitions of the souls are accordingly here answered ; taking this representation in connection with the destruction of Babylon, which is another figure of the same just retribution.

Immediately after the interposition of these two choral voices, that from the angel of the waters, and that from the altar, the fourth angel pours out his vial* upon (concerning) the sun. This test exhibits the true character of the Sun of righteousness, in its action upon all vain pretensions of human merits, figuratively termed men of the earth. These pretensions correspond with the riches of the Laodiceans ; and with those compared by another apostle to the flower of the grass of the field ; concerning which it is said, "the sun is no sooner risen with a *scorching* heat but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth." So it is with the *men* (principles) of the earthly system of justification by works. These principles, themselves, are a blasphemy of the name of God, as they tend to exalt the name (reputation) of the worker to an equality with that of God : so we may suppose here the blasphemy of these *men* to have existed before, but it is not till the test is applied, by a true exhibition of the Sun of righteousness, that this blasphemous character is exhibited.

The *men* blasphemed the name of God, not merely on account of this last plague, but apparently on account of all of them ; the tests all exposing the blasphemy of the

* §§ 361, 362.

pretensions alluded to. They *repented** not, however, to give him glory. The tests do not operate, nor were they intended to operate, as a corrective, their design being only to develop and expose the true character of the errors referred to. The vice of these principles consists in their tendency to deprive God of the glory of his work of salvation, ascribing that glory to the power of man, which is due only to the power of divine righteousness interposed in behalf of the disciple.

The fifth angel† poured out his vial upon (concerning) the *throne* of the beast. This test is applied to the pretension of the beast to sovereignty, a pretension, as we have seen, professedly sustained by the power of the ten (legal) horns, and the great authority of the *accuser*; the throne of the beast being, in reality, equivalent to that of Satan. The result of the test shows the kingdom of the beast to be full of darkness. There is not an element of light, or true righteousness, in it.

As this test brings out the true character of the principles of the beast's kingdom, or reign, they are represented as criminals upon the rack, from whom a confession of truth is extorted by torture, "they gnawed their tongues for pain." Their blasphemy (such as we have just noticed) is exposed rather than excited by the action of the test; their sores corresponding with the grievous sore exposed by the action of the first test. As in the last case, they *repented* not, the operation of the test being intended to go no further than to expose the error and its blasphemous

* We use throughout the term *repent* or *repentance* in the sense of the Greek expression, which signifies a change of mind or views.

† § 363.

character, the intimation seemingly being given, that the only corrective to be administered, is the entire overthrow of the whole system, or kingdom, with its elements, as finally exhibited in the perdition of the beast, the conflagration of Babylon, and the fleeing away of the old earth and heaven.

The beast, as the adversary of the *cross* of Christ, hypocritically maintains the supremacy of the law over the divine plan of salvation by sovereign grace, through the vicarious sacrifice of Christ. In doing this, he maintains that the righteousness (light) of his kingdom comes by the law; consequently that Christ died in vain, or to no purpose; thus denying to God the glory and power of the work of salvation, (Gal. 2 : 21.) The test *concerning the sun* shows that there is no such righteousness (light) as is pretended in the beast-system, (it is full of darkness,) and thus vindicates the power and glory of the God of our salvation.

The sixth angel poured out his vial upon the great river Euphrates.* The character of this great river has already been exhibited in the legal elements issuing from it, (Rev. 9 : 16,) which, so far from sustaining the principles of the earthly system, go directly to destroy them.

Here there is a further object in view, that of showing the drying up of this stream, together with the consequence attending it.

The Euphrates representing the great earthly system of atonement, (by the works of man,) the test applied to it shows the entire folly of the pretension; an operation figuratively expressed as the drying up of the river. By

* § 360.

thus depriving the earthly system of its grand resource of propitiation, the preparation is made for the action of the Sun of righteousness, as revealed by the Word, in destroying the systems and pretensions opposed to that Word. Thus, the drying up of the Euphrates prepares the way of the kings of the *east*, or, according to the Greek, “the kings *from the risings of the sun*.”

Besides the general symbolical character of the Euphrates, as the great river of the earth, it is also to be considered, as it literally was, the great river of the empire of Babylon; and as the harlot Babylon was the image of the beast, and as such is to be identified with him, so we may take the kingdom of Babylon to be symbolically the kingdom of the beast. Babylon, as a woman, represents, in certain particulars, the character of the beast, of which she is the image. So the city or empire Babylon represents, in certain particulars, the features of the kingdom of the beast. Here, as elsewhere in the Scriptures, different figures are employed to represent different characteristics of the same thing, or the same thing under different aspects. Corresponding with the figure here used, as profane history informs us, the city Babylon was taken by its besiegers, through the drying up of a portion of the river running through it, that same night in which, according to the Scripture, Belshazzar was slain and his kingdom given to another.

Pursuing the analogy, we may say that when the views of atonement peculiar to the beast system or mystery, are manifested to be erroneous, the way is prepared for the destruction of the system itself.

The exhibition of the pouring out of the vials seems sus-

pended here for the purpose of allowing the apostle to witness another spectacle, apparently preparatory to the effusion of the seventh and last vial, as it affords a view of the state of things at that crisis. As if the dragon and his coadjutors, reduced to an extremity by the recent trials, were about to make one great and final effort for the maintenance of their power; the expiration of the figurative term of forty-two months, being at hand.

The apostle saw three spirits, unclean, as frogs are unclean,* “out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;” the spirits of *demons*, working miracles, going forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. “And he,” (God Almighty,) it is added, “did gather them together in a place called in the Hebrew tongue, Armageddon.”

In the midst of this relation there is interposed a voice, as from Him who thus gathers them together, saying, “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.”

Frogs are Levitically unclean, from their amphibious character; they thus represent doctrines, or the spirit of doctrines of a mixed character, as partly of self-justification or self-atonement, and partly of a professed dependence upon the atonement of Christ; corresponding with what might be spoken of as a mixed garment of salvation, composed partly of divine and partly of human righteousness, partly of the merits of Christ and partly of the pretended

* § 365.

merits of the disciple—a sort of *linsey woolsey garment*, typically prohibited under the Levitical law. (See Leviticus 19 : 19.) The plausibility of these hypocritical doctrines in leading the mind away from a just view of God's plan of redemption by *grace*, may be easily comprehended ; for which reason spirits of the unclean character here spoken of, were the best instruments for prevailing upon the kings of the whole world, (Gentile principles,) as well as of the earth, (legal principles,) to unite their forces in contending against the *Word* of God. The language of the dragon is that of legal accusation ; the language of the beast is that of self-justification or self-dependence, and the language of the false prophet is that of misinterpretation. These, in their known characters, having lost their influence, the effort is now made to disguise their real tendency by a certain mixture of evangelical truth ; as, by a like mixture, (frogs,) doctrinal principles derived from the letter of revelation, and others resting on the platform of works, may be brought to bear, as auxiliaries of the *adversary of the cross*, against the divine purpose of grace.

These spirits are appropriately termed those of *demons*,* because the working of the demoniacal spirit is that of causing the possessed to see things in a different light from what they really are ; as the tombs of old times were apparently mistaken by demoniacs for tabernacles or suitable places of habitation. Figuratively speaking, we may suppose these spirits of demons were sent to influence the kings into a belief that the *signs* they wrought were evidences of the correctness of their mission : as

* § 360.

the false prophet himself wrought miracles in the *sight of men*, although they were not really such.

These ambassadors of Satan and of the beast are successful, it seems, in their mission; but they are so because they are instruments of God Almighty in bringing about the purpose *he* has in view. *He** gathers these kings and their forces together for their final overthrow, in the most suitable place or position to answer the end *he* designs to accomplish. That place, according to the interpretation given to the Hebrew appellation, (Armageddon,) is the *Mount of the Gospel*—a field of battle which neither the dragon, nor the beast, nor the false prophet, would have chosen, but the Sovereign of all so overrules their operations.† The battle itself is yet to be exhibited, towards the close of the vision, but in the mean time, the admonition of the coming as a *thief*, suddenly and when least expected, seems to be given here as something in close connection with the gathering together, and its results; as if this advent or coming was to correspond with the time and place of the battle.‡

The *shame* alluded to in the warning, we suppose to consist in the want of suitable clothing or covering;|| as the shame of the guest at the marriage feast consisted in his want of a wedding robe, so the shame of a soldier when summoned to the field, would consist in his being found without his armor. The warning corresponds with that

* § 369.

† The contest in this field being equivalent to bringing the truths of the Gospel to bear directly upon the errors represented, the appropriateness of the appellation must be evident.

‡ § 367.

|| § 368.

given in the epistles to the churches; and if, as before supposed, the coming there referred to, be equivalent to the *unveiling* of Jesus Christ, the result of the battle of the great day of God Almighty must have a near relation to the same event. The soldiers engaged in that battle on the side of the Word of God, are found with their garments on, being clothed in fine linen white and clean; the array of divine righteousness, corresponding with the breast-plate or cuirass of the Christian armor referred to by the apostle Paul. (Eph. 6 : 14.)

All preparations having been now apparently made, the seventh and last test is applied to the *air*.* This operation being that of the last vial, of the last of the seven trumpets, of the last of the seven seals, there seems to be a peculiar importance to be attached to it; especially, when we call to mind the declaration of the mighty angel, (Rev. 10 : 7,) that the mystery of God should be finished, or fully developed, in the sounding of the seventh trumpet, of which the present test furnishes the conclusion; the result of it being applicable to the whole of the remainder of the vision.

As we have before noticed, the *air* literally being the medium through which we contemplate the heavenly bodies, as such, it symbolizes, apocalyptically, the medium of construction or interpretation through which we contemplate the truths of divine revelation, as we have them in the written word.†

The Greeks distinguished between air and ether, the latter being applied to the pure atmosphere of the heavenly regions. The term here rendered *air* ap-

* § 370.

† See p. 186.

plies to the grosser atmosphere surrounding our globe of earth, which we know to be always more or less affected by exhalations, or emanations from the sphere with which it is connected. Such may be said to be the medium of construction surrounding the earthly system of justification by works. It is more or less affected by the views of the earthly platform, in respect to the way of salvation or justification by the works or merits of men. The medium of contemplation itself, is besides, not of the purest quality; there is thus, in the contemplation of heavenly objects of a doctrinal character, a continual action and reaction. Our views of the importance of *works*, for example, as a means of salvation, affect the construction we put upon the language of Scripture; and the construction we are in the habit of putting upon the sacred writings, affects the doctrinal views we form from them. Hence, as it is well said, "we here see through a glass darkly."*

The symbolical air, or medium of construction, peculiar to the earthly platform of works, which has been so favorable to the kingdom of the beast, and his image, and the false prophet, we may suppose to be of the grossest character—a carnal and literal construction. The false prophet being the interpreter, the *air* is such as best suits his purpose. The test applied to the apocalyptic *air* produces a change in its character. The medium of contemplation is purified, and the objects presented, whether heavenly or earthly, are seen in their true light.

* The action of the first six tests corrected the errors of the earthly system, the influence of which, like the smoke from the bottomless pit, tended to affect the construction put upon the written word. The last test is accordingly requisite to correct that medium of contemplation itself.

The importance of this operation is pointed out particularly by the great voice out of the temple of heaven, from the throne, saying, "It is done." The application of this last test effects all that remained to be done for the purification of the views of divine worship, required by, or for a right apprehension of the attribute of divine sovereignty. This is uttered, not by two voices, as relating to two distinct elements, but by one voice from the *throne*, though proceeding out of the temple, (v. 17,) the attribute of divine sovereignty being one and supreme.

As in a chemical operation, so soon as a test is applied, the work may be said to be *done*, although it may require some time after to exhibit and describe the results of the operation, here, too, the work is *done*, when the vial is poured out, although the exhibition and description of its effect occupies the remainder of the vision, or nearly so. The same may be said of the sounding of the seventh trumpet, the mystery is *finished*, as soon as the trumpet sounds, (Rev. 10 : 7 ; 11 : 15,) although the results remained to be described.

The voices, thunders, lightnings, and the earthquake,* or great *shaking*, attending the effusion of this vial, are Sinaic indications, symbolizing the action of the law upon the earthly system, when both are contemplated through the right medium of construction. Similar indications have been before described, but on this occasion, the earthquake, or *shaking*, is said to be the greatest, although in that last mentioned, a tenth of the city fell, and 7000 *names* of men were destroyed. The present, however, is the last of these indications, and more may be

* § 371.

implied in the action of this *greatest shaking* than at first appears. (Heb. 12 : 26, 27.)

“The great city was divided into three parts,* and the cities of the nations fell, and great Babylon *came in remembrance* before God, to receive the cup of the wine of the fierceness of his wrath:” the punishment before declared to be inflicted upon the worshippers of the beast and his image, and those receiving the mark of his name. (Rev. 14 : 10.) Thence we conclude that the whole of this class is included here under the appellation of Babylon; the empire of Babylon being equivalent to the kingdom of the beast, and the name of the empire or city being put for all connected with it.

The great city is apparently that “spiritually called Sodom and Egypt, where also our Lord was crucified,” a figure corresponding with Babylon; the three parts referred to being those distinguished severally by these three appellations. (Rev. 11 : 8.) The effect of this last test is that of producing an analysis of the system represented by this great *earthly* city: showing its three prominent features to be those of, 1st, uncleanness, (impurity or mixture of principles and motives;) 2d, legal bondage; and 3d, self-justification: elements all opposed to the divine plan of salvation, and thus identified with the principles peculiar to the kingdom or reign of the *adversary of the cross*. The cities of the nations or Gentiles, are, apparently, figures of plans of salvation, founded upon a literal or carnal view of divine revelation. The fallacy of this view being exposed, the plans formed from it *fall* as a necessary consequence.

* §§ 372, 373.

Another effect of this last test is represented as the *fleeing away* of the islands, and the disappearance of the mountains.

On the opening of the sixth seal, which was also attended by an earthquake, or *shaking*, every mountain and island were moved out of their places; symbolizing the instability of all pretensions of human merits, or works of the law, as foundations upon which to rest a hope of salvation; or as refuges against the wrath of offended justice. The medium of construction of the written word, being now perfectly cleared, these supposed foundations and refuges entirely disappear: even the mountains (systems, the opposites of that represented by Mount Sion) are not to be found; under the new construction there is no place for them.

Another effect of the test applied to the *air*, is the falling of a great hail out of heaven,* about the weight of a talent. "Hail out of heaven" may be considered the figure of a certain portion of divine revelation, which is symbolically said to *sweep away the refuges of lies*. As such, it acts upon the principles of the earthly system as a test, (plague,) showing the true character of the principles (v. 21) to be blasphemous. This character, corresponding with the real, although unconscious, blasphemy of one, who trusting to his own merits for justification in the sight of God, virtually places himself on an equality with God, professing an independence of divine mercy, and actually making himself *judge* in his own cause; thus showing himself that he is God; in effect giving himself forth as such in this matter.

* § 374.

The powerful nature of the test is illustrated by the figure of the enormous size of the hail—about the weight of a talent—a size sufficient to destroy the earthly productions upon which *men* depend, although not sufficient to destroy the men themselves, sheltered as they may be in their earthly tabernacles. Their destruction, however, is only reserved for another representation. Meantime, we may notice, that as *hail* is a condensation of certain exhalations from the earth, its operation here may represent the reaction of the elements of the earthly system of works, upon that system itself, such being the effect of a right construction of the law of God, as revealed in the Scriptures.

Here (Rev. 16 : 18, 21) we have a summary only of the results of this last test. So far as regards the fate of Babylon, we are yet to learn, from an amplification of this summary, what is to be understood by Babylon *coming in remembrance before God*, and in what the cup of the wine of the fierceness of his wrath consists. This we have in the subsequent accounts of Babylon, first as a woman, and afterwards as a city.

As a woman, Babylon is the *image* of the beast ; and thence, we may consider the features of her character and influence, to be such as are peculiar to the beast himself. She is thus employed to illustrate certain points in the mystery of the *adversary of the cross*, which could not otherwise be shown to the same advantage. As an imperial city, Babylon may be taken to represent, to a certain extent, the kingdom of the beast ; for we have no other particulars of the fate of that kingdom than those related of the effects of the effusion of the fifth vial. Here, the

figure of a great city affords an illustration of certain features of the *reign* of the beast, which could not be so well given otherwise. The kingdom of the beast is, apparently, an opposite of the kingdom of God, of which it was said, (Luke 17 : 21,) "The kingdom of God is within you." So its opposite, the kingdom of the beast, is something in the mind of the disciple, not an external political or ecclesiastical power.

The account of the image (Babylon) as a woman or queen, both in her prosperity and in her ruin, is introduced by way of an *episode*, occupying the whole of Rev. 17 ; for which purpose the narrative or tissue of the vision is suspended till we reach Rev. 18 : 1, where the words, "And after these things," shows the connection with Rev. 16 : 21. The narration following, is an amplification of great Babylon's coming, as a city, in remembrance before God, as appears from the expression employed. (Rev. 18 : 5.) This account is also that of the fate of the beast's kingdom. The fate of the beast himself, is related afterwards, although in effect coincident.

The first notice we had of Babylon by name, was that of her *fall* as announced in the heavenly scene, (Rev. 14 : 8,) but which is to be considered coëval with all here represented of her destruction. The *cause* of her fall was there assigned ; that she had made all *nations* participate in the cup of her abominations. In this second notice, the *instrument* in bringing about her fall, is made known—the application of the seventh test to the air. The test, prepared, as it was, in the temple, showing, when applied to the construction of the written word,* the in-

* We do not pretend to assign a period when this right construction will

consistency of the Babylonish plan, or mystery, of salvation (the mystery also of the beast's system) with the true worship of God, and with a just manifestation of his glory and power, as exhibited in the work of man's redemption.

That Babylon, in the character of the harlot, and the image of the beast, are *one*, appears further from the fact that this is the only link by which we can connect her history with other portions of the narrative, as on the other hand, it is the only clue we have to the character and fate of that image. Add to this, we find, in the conclusion of the Apocalypse, that the Lamb has a wife, or bride, whose attributes illustrate the mystic character of her spouse. If this was required for the Lamb, who is, in fact, the *conqueror*, something of the same kind must have been provided for his opposite the beast. Accordingly, through the agency of the false construction (the earthly atmosphere) and the use made of that construction by the false prophet, a *simulation* of the bride is created from, or by, the principles of the earthly system, which *simulation*, or image, as a woman, and as a city, represents a false plan of salvation; as the bride and New Jerusalem represent the true plan; both being images of their respective *heads*. The offices of both are the same, as symbols of identity, (1 Cor. 16 : 16; Eph. 5 : 31, 32,) although morally differing, as a harlot differs from a lawful wife. With this clue we learn, when the harlot is destroyed by the action of the ten horns, (Rev. 17 : 16)

prevail: perhaps it may do so only in that state where we shall see face to face, but meantime every commentary on the Scriptures may approximate somewhat towards it.

and the *great* city by fire, that, such is, in reality, the fate and the end of the image of the beast.

NOTE.—On the opening of the bottomless pit, (Rev. 9 : 2,) the air was darkened by the smoke of the pit. We may suppose this darkness to have existed in all the *earthly* scenes, afterwards described, till the coming in of the new heaven and the new earth. On the application of the fourth test, *men* were scorched by the heat of the *sun*, but it does not appear that they were benefited by the *light* of the *sun*. As the influence of the pit system so affects the construction or interpretation of the written word, in like manner it prevents a right apprehension of divine revelation in other respects. At the same time, as the pit, or *bottomless* system influences a misinterpretation, so the misinterpretation (the smoky atmosphere) sustains the erroneous system.

The same state of the analogical atmosphere gave effect to the locust-scorpion sting, and to the more deadly sting of the Euphratean cavalry; clothing also the two witnesses with sackcloth, and enabling the false prophet to perform his apparent miracles *in the sight of men*; giving *life* to the image of the beast, and causing both the beast and his image to be worshipped.

The same obscurity enabled Satan to operate, through the beast, without being recognized; giving a condemnatory effect to the ten horns of the law, enforced by his accusatory authority; corresponding with a legal presentation of the Gospel under such a misconstruction, that the fulfillment of the law, by Jesus Christ, is not apprehended.

By the application of the last *test*, the figurative *air*, or atmosphere, is cleared from the influence of the pit system, as well as from every other ingredient of obscurity, and thenceforth both true and false systems appear in their right aspects. The Sun of righteousness is again seen unobscured in the persons of the Word of God, the New Jerusalem, and God and the Lamb.*

So the harvest and vintage of the earth, the action of the seventh vial test upon the *air*, and the victory of the Word of God by the *sword of his mouth*, may be considered so many different figures of the same crisis.

* §§ 375-378.

CHAPTER VI.

ACT V.—*Continued.* (EPISODE.)

BABYLON, THE HARLOT—HER REIGN AS A QUEEN—THE BEAST WITH SEVEN HEADS—THE TEN HORNS—THE VICTORY OF THE LAMB—THE END OF THE HARLOT.

Scene: THE EARTH—THE WILDERNESS.

THE apostle is invited* (Rev. 17 : 1) by the angel which poured out the first of the seven vials, (administering the test to those that had the mark of the beast and that worshipped his *image*,) to turn aside from the general representation for the purpose of witnessing the judgment (condemnation) of the great harlot; *sitting*, as it is said by the angel, upon many waters; this harlot proving to be, as we find by the designation on her forehead, Babylon, the image itself just referred to.

The *sitting* here mentioned† must be taken in a regal sense, as she is afterwards represented to have said in her heart, “I *sit* as a queen,” (Rev. 18 : 7.) The figure of many waters may be taken from the waters irrigating the city Babylon, drawn from the Euphrates, or from other rivers of the empire fed by that stream. They are afterwards said to be “peoples, nations, multitudes, and tongues;” both expressions being symbolically used for false or earthly systems of means of propitiation; the first

* §§ 379, 380.

† § 381.

having more immediate reference to the element of atonement, and the last to systems of doctrine built upon the *Gentile* or *letter* construction of divine revelation, in contradistinction to the *spirit*. As foundations (fundamental principles) the instability of these waters may well be contrasted with the stability of Mount Zion. As the beast is an opposite of the Word of God, so these waters are opposites of the *mount* that can not be removed. (Ps. 125 : 1.)

Babylon herself, as her name signifies, represents a confused system of propitiation, as of law and Gospel elements mixed. The earth or land being a symbol of a plan of salvation by works of the law, "the kings of the earth" represent the leading principles of that system—the same principles of law, perhaps, as are afterwards said to be overcome by the Lamb, (Rev. 17 : 14.) Being unlawfully used in this mixed system of the harlot, their mixture with that system is figuratively spoken of as an illicit connection,* while the influence of the mixture itself, sanctioned as it may appear to be, by these elements of law, is represented as that of the wine of that illicit intercourse, by which the inhabitants of the earth, the dwellers upon the earth, (principles of self-justification or self-dependence resting upon the earthly platform,) are made *drunk*; referring to the folly and madness of intoxication, rather than to its stupidity. This figure appears to be taken from the drugged wine (philters) commonly used amongst the ancients by characters corresponding with that of the harlot, to allure and overcome the unwary.

The apostle, however, did not see Babylon under the aspect described by the angel. He is carried away† into

* § 382.

† § 383.

the wilderness, where he sees her *sitting* upon a scarlet-colored beast, full of the names of blasphemy. Babylon still *sits* as a queen, but her throne, or that by which her power is sustained, symbolizes a different feature of her system.*

The apostle is carried away into a wilderness, *in spirit*, as he was taken up into heaven *in spirit*, and as he saw the day of the Lord *in spirit*. It is only in the wilderness that Babylon could appear as a *queen*, in the enlightened view afforded the apostle. As she reigns in the wilderness, so it is the wilderness position which makes her to reign: as it is only where the true view of the divine plan of salvation is wanting, that the false view can obtain credence. The wilderness position corresponds with that of man under the law, depending, as it were, upon the sweat of his brow for the means of eternal life, and obtaining only thorns and thistles as the fruit of his labor. In such a wilderness, a pseudo-plan of salvation comes as a relief, a sort of compromise, between the principles of law and those of sovereign grace: very acceptable, we may suppose, to the inhabitants of the earth,† fleeing from the wrath of the Lamb, but abomination in the sight of Him who "will not divide his glory with another."

The term rendered *woman* here, is the same as that

* The bond-woman, Hagar, represented, according to Paul, a purely legal covenant or system; the harlot, a pseudo-covenant of legal and other principles, mixed.

† To the dwellers upon the earth, figuratively speaking, the harlot wilderness may appear a magnificent city, a place of refuge amply provided with means of defense and sustenance; but to the apostle, who sees it through a purified medium of vision, it is but a defenseless wilderness.

applied to the "woman clothed with the sun," who fled into the wilderness to escape the persecution of the dragon. Either the one is in seclusion where the other is in her glory, or the same individual is seen under different aspects. As if we could suppose (the aspects being changed) the woman bearing the man-child to take the place of the harlot; the wilderness would then blossom as the rose, and the bride would appear coming out of that wilderness leaning on her beloved; corresponding with a change of views in the mind of the disciple who contemplates God's plan of redemption under the new aspect presented by the wife of the Lamb. (Is. 35 : 1; Cant. 3 : 6.)

The scarlet-colored beast, from his seven heads and ten horns, and their names of blasphemy, is apparently the same as that seen by the apostle rising from the sea; and if so, the features of his character and the system or mystery he represents, are still the same, excepting that his spotted skin is changed for one of a scarlet color. Scarlet or crimson being a *blood-red* color, symbolizes the action of the law, and may be put here to remind us that the beast exercises the great authority of the *fiery-red* dragon; his ten horns indicating the power of the law, and his seven heads containing severally and collectively the sting of the serpent. Thus the sovereign control of the harlot system is sustained by the accusing power of the broken law, to which also it owes its high reputation, (amongst the *dwellers upon the earth*,) as furnishing the mixed remedy represented by the wine of the harlot.

The array of the woman* in purple and scarlet color, with her gold, and precious stones, and pearls, (all very

* § 384.

good things in their place,) corresponds with the decorations of the tabernacle in the wilderness, indicating the pretensions of the woman, or of that which she represents, to the sanctions of the legal covenant. Connecting this array, so directly an opposite of that of the bride of the Lamb, (Rev. 19 : 8,) with the position of the woman in the wilderness, and the opprobrious appellation given her, and the support she has from the ten-horned beast, the system she symbolizes appears equivalent to a substitution of the old covenant for the new; using the law unlawfully, and substituting for the propitiation of Christ, represented by the blood of the Lamb, the abominable mixture contained in her *golden cup*. (See Appendix J.)

Gold we have always considered a figure of truth, giving the character of truth to whatever is said to be composed of it, and so we still consider it. The material of the harlot's cup is truth, because it exhibits its contents in their truly abominable character :* representing the element of atonement as an indispensable ingredient in any plan of salvation, it is also true. The evil is in the *wine* of the cup, the substitution of earthly meritorious works of propitiation, or pretensions of that character, for the atonement of Christ, as if the woman had purloined the precious cup of blessing, spoken of by the apostle Paul, (1 Cor. 10 : 16,) and had filled it with her delusive mixture. As she pretends to the sanction of the old covenant, she pretends also to supply a remedy for its transgression, equivalent to that of the new covenant. The mixture in her cup corresponds with that of the *pharma-*

* § 385.

cy, elsewhere reprobated in the Apocalypse, under the appellation, as our common version has it, of *sorcery*.

Upon the forehead* of the woman a name is written, "*Mystery, Babylon the Great*, the mother of harlots (fornications) and abominations of the earth." We have already anticipated the necessity of any comment on these names; they sanction, however, all that we have said. The name in the forehead must be an opposite of the *seal of God*, in the forehead of the 144,000. The woman is declared to represent a *mystery*.† As such she must be an opposite of the mystery of Christ, (Eph. 3 : 4,) and of the mystery of the Gospel; and as the mystery of the Gospel, and of Christ, and of God, (Rev. 10 : 7,) are but different appellations of the same divine plan of salvation, the mystery of this woman is equivalent to a pretended plan or system of salvation, an opposite of the true. As the woman is declared also to be *Babylon the great*, whatever the woman is put for, that great city is put for; both representing the same mystery, but exhibiting different illustrations of its features. As the same woman, or city, is the mother or source of all the errors or erroneous systems of doctrine, figuratively termed the harlots, or fornications and abominations of the earth, (doctrines and systems of faith resting on the earthly platform of works,) she must be an opposite of the woman bearing the man-child destined to rule all nations, and who herself proves to be the "*Jerusalem above*," "the mother of us all," (Gal. 4 : 26.) And as the harlot is the image of the beast, the mystery of Babylon is an image of the mystery of the beast.

* § 386.

† §§ 386, 231.

The name Babylon, derived from the tower of Babel, reminds us of that typical history in which the *men of the earth* assembled together to build themselves a *name*,* and were defeated in their vainglorious attempt by the confusion of tongues; a pertinent figure of systems like that of Babylon, which tend to give to man the glory of salvation, to be ascribed only to God; and which, in the nature of the attempt, produces such a multitude of mixed and discordant views that no two of them may be said to speak the same language. Such we may suppose to be the systems symbolically termed, “nations, kindreds, peoples, and tongues.”

From the array of the harlot, we may presume that, like the beast of which she is the *image*, she professes great zeal for the law; and from her golden cup, we conclude that she admits the necessity of an atonement to meet the transgression of the law. The wine of her cup, as that of a harlot, must be the opposite of the wine of the marriage feast, produced from the water of purification by the power of Christ. The contents of the cup must be an opposite as well as a pretended substitute of the blood of the new covenant, abominable in this respect alone, but still more so in its mixture of the pretended merits of man with the propitiatory work of Christ—an adulterated atonement.

The wilderness of the harlot corresponds as a figure with that in which the rebellious Israelites perished from unbelief; with that in which the Baptist found no suste-

* That is, to glorify themselves, to give themselves a permanent reputation.

nance other than locusts and wild honey ; and with that, which to Christ himself, was destitute of all nourishment.

As the image of the beast, and as supported by him, the mystery represented by Babylon, corresponds* with that symbolized by him whose names were full of blasphemy, names all adverse to the cross of Christ, emblematic of principles tending to exalt the creature and the sinner to an equality with the Creator and the Saviour ; ascribing a salvation, the result of sovereign grace alone, to the works or merits of man. Hence as these mixed pretensions rest upon the platform of justification by works, they are, figuratively, abominations and harlotry of the *earth*.

The woman was seen drunken with the blood of the saints, and with the blood of the martyrs of Jesus :† the blood of those who were “slain for the Word of God, and for the testimony they held,” and whose souls under the altar (Rev. 6 : 9) were crying for judgment and vindication ; and the blood afterwards found amidst the ruins of Babylon.

This blood (the life of the animal) we have already defined to be the spirit or spirit-sense of the revealed word. The mystery of Babylon flourishes by separating the spirit from the letter of all that is revealed in the sacred Scriptures. The spirit being rejected, the mixed principles cleave to the letter ; because this last may be perverted to sustain the mixed views represented by the mystery of the harlot and the contents of her cup.

The apostle wonders at this sight. That the harlot

* As it corresponds also with the mystery of iniquity, which may be said to be the image of the man of sin. (2 Thess. 2 : 7.)

† § 387.

should be thus drunken, or satiated with the blood of saints, is not so much a matter of wonder, as it is that she should be permitted so to shed this blood; as, in reading the accounts of the bloody persecutions to which the disciples of Christ have been subjected, we do not wonder so much that their enemies should have thus manifested their hatred of him and of his cause, as that these persecutions should have been permitted by that divine overruling power, without whose knowledge not a sparrow falleth to the ground.

This wonder calls forth an explanation by the angel attending the apostle, who had called him aside to see the *judgment* of the harlot, and instead of that had shown him a woman assuming the position of a sovereign, and satiating her hostility to the cross (the truth) by shedding the blood of saints and martyrs. He might be supposed to exclaim, "Is this the judgment (condemnation) of the harlot that I was called to see?"

The explanation of the angel, taking place, as may be supposed, on retiring from the exhibition, goes to show that, notwithstanding all this appearance of power and prosperity, the woman is destined to be destroyed, even by the very instrument upon which she had depended to sustain her authority. "I will *tell* you," he says, "the mystery of the woman, and of the beast that carrieth her." The mystery is related in symbolical language; whence we may understand that *telling* a mystery is not an interpretation of it. The mystery explains to the apostle why, in showing him the judgment of the harlot, he is made to see her in her glory, before he learns her end, but as a mystery or system, it requires itself a devel-

opment beyond that of *telling* it: the hidden purport remains to be discovered.

The Greek term translated *beast** here (Rev. 17 : 7) is applied in the New Testament to serpents, as well as to quadrupeds. (Acts 28 : 4, 5.) The head and horns, only, of the beast carrying the harlot, being mentioned, the application may be made either to the great serpent with seven heads and ten horns, or to his representative and vicegerent upon the earth, the beast from the sea. The difference is not material, except so far as one or the other may enable us best to understand the subsequent mystic expressions in the same connection.†

The beast, it is said, "*was, and is not, and is to ascend out of the bottomless pit, and to go into perdition.*" The verb *to be*, is used here, as in other instances in the Scriptures, in reference to a manifestation of the thing spoken of. The beast from the sea, as the adversary of the cross, ruled and was manifested under the legal dispensation, when the view of that dispensation was so perverted as to favor the pretension of justification by works; as was the case in the view of the Pharisees of old.

The beast "*is not*,"‡ under the Gospel dispensation of grace, where the law is contemplated as having been fulfilled by Jesus Christ. Again the beast ascends out of the bottomless pit, when the bottomless pit system, (such as we have seen it,) obscures the Sun of righteousness,

* § 297.

† Satan opposed the plan of salvation in heaven, and the beast from the sea is the adversary of the same plan on the earth, or the adversary of the true exhibition of it.

‡ §§ 388, 389.

and resuscitates the legal elements opposed to the cross of Christ, as when the witnesses are prophesying in sackcloth. But when the right construction of the revealed word clears away the mists of this earthly influence, the beast is seen to be overcome by the Word of God, and to *go into perdition*, corresponding with the figure of his being cast into the lake of fire, (Rev. 19 : 20.) Nearly the same may be said of the serpent, (Satan.) *He is*, or is manifested, under the reign of the beast, and wherever the persecuted woman is secluded in the wilderness, and the witnesses prophesy in sackcloth. *He is not*, when chained in the bottomless pit, (Rev. 20 : 1.) Again, *he is*, when loosed out of his prison, (Rev. 20 : 7 ;) and he goes into perdition when cast into the lake of fire. (Rev. 20 : 10.)

The figurative accordance of these last circumstances with the mystic expression to which they may be supposed to allude, suggests the idea that the intention of the angel's explanation is to show "*that old serpent*," or beast, the Devil and Satan, to be himself the real supporter of the harlot mystery or system. As that serpent's object was, from the beginning, to bring man under the law, for the purpose of effecting his condemnation; so, being baffled in this purpose by the divine plan of salvation by grace, through faith, his next object is to turn away the disciple from the faith by substituting a false plan in place of the true, through the instrumentality of the beast system, and the false interpretation; all symbolized by the beast and his image, and the false prophet.

The wonder of the dwellers upon the earth (principles not contained in the Book of Life (Rev. 17 : 8) or divine

plan of salvation) at beholding these changes in the beast, may be designed to illustrate the wonder or astonishment of those led away under these influences, when a right construction of the written word enables them to discern the working of Satan in all the errors they have embraced. The apostle wondered at the prosperity of the wicked, (the harlot and the beast;) the dwellers upon the earth, it is said by the angel, shall wonder when they discern the real character of the beast, and behold his end. This *wonder* may not be such as to lead to a change of views. It is rather to be compared to that alluded to in the saying of the prophets, to which the apostle Paul has referred, (Acts 13 : 41,) the principles of the earthly platform of works being unchangeable in their nature, otherwise than by the removal of the platform itself; as symbolized by the fleeing away of the old earth, on the full development of the attribute of divine sovereignty in the Word of God. (Rev. 20 : 2.)

The intimation of a peculiarly mystic sense here given, corresponds with that connected with the announcement of the number of the beast, "Here the mind having wisdom." We need not be surprised, therefore, if there be something apparently far fetched in the interpretation to be given.

"The seven heads are seven mountains, where the woman sitteth, and are seven kings," or chiefs.* As *heads*, these members of the beast represent tendencies, (purposes) of the beast system; as mountains where the woman *sitteth*, they symbolize foundations or fundamental principles of the woman's pretensions to sovereignty, (op-

* § 390.

posites of Mount Zion,) corresponding with the mountains of the earth, which were first moved out of their places, and in the *end* (the result of the last test upon the air) were not to be found. In keeping with this figure, when Babylon is destroyed we may presume these mountains disappear: this also being the crisis when, as it is said, every island fled away, and the *mountains* were not found. Our limits will not permit a further definition of these fundamental principles than to say that they must be all opposites of the principle of *sovereign grace* represented by Mount Zion, and of the same character, apparently, as that ascribed to the heads. (See Appendix B.)

As the power of the law is represented by ten horns in the destruction of the harlot, and by *ten kings* in being overcome by the Lamb, so we may presume the *seven kings* (Rev 17 : 10*) represented by the seven heads to be leading principles or pretensions of the beast system: all of them pretensions adverse to the *cross* of Christ. What is said of them as past, present, or to come, refers, as in other cases, to the order of manifestation in the vi-

* The word "*there*," in this verse, is, we think, uncalled for; the reading should be, "and are seven kings," that is, the seven heads are seven mountains and are seven kings. As heads they represent the pretensions of a system or mystery; as mountains they represent its foundations or fundamental principles; and as kings they are figures of its ruling principles pervading the whole system. In character they correspond with the *strongholds*, *imaginings*, and *high things* alluded to by Paul, 2 Cor. 5 : 5; principality, power, might, and dominion, Eph. 1 : 21; 6 : 12, and every name that is named in opposition to the *name* of Christ or of God as the only Saviour.

As figures, the seven heads of the beast appear to be opposites of the spirits of God, and as the latter are symbolized by lamps, by horns, and by eyes, so the spirits of the adversary are figuratively said to be heads, mountains, and kings, according to the several features of the mystery set forth.

sion itself, and not to an order of existence or succession of time. Five are said to have fallen;* these five may be, for example, 1st, The pretension of the earthly system to a righteousness of its own; destroyed or fallen by the burning up of the vegetable covering of the land, on the sound of the first trumpet. 2d, The pretension of ability to withstand the power of judicial wrath; *fallen* by the exhibition of the sea as blood, the destruction of ships, and of all that had life in it—the second trumpet's sound. 3d, The pretension of the earthly system of works to furnish a sufficient atonement for sin; fallen by the action of the star Wormwood on the waters of the earth. 4th, The pretension to self-justification of the bottomless-pit system; fallen by the action of its own elements, the scorpion-locusts. 5th, The pretension of the Euphratean system; fallen by the drying up of the river. Of the sixth *king*, it is said "one is;" this, we may suppose to be the pretension of the mixed system, represented by the harlot, then under treatment. The seventh we may consider the pretension of the beast himself, whose appearance at the head of the kings of the earth and their armies, is spoken of as his *coming*, and whose speedy overthrow in the great battle, is intimated in the expression of his *continuing a short space*.

The eighth *king* or pretension, or leading principle, of which it is said, he was, and is not, and is of, or *out of* the seven, and goeth into perdition, we have no difficulty in supposing to be Satan, the great serpent himself, the accuser of the brethren, the pretended advocate of the claims of the law. *He was*, as described in the war in heaven;

* §§ 391, 392.

he is not, when, having given his power and great authority to the beast, he does not appear in the earthly scene, and yet he is *of* or *out of* the seven, because he is the real actor in all the pretensions represented by the seven heads. He is the beast that was, and is not, and yet is. As the adversary of man's salvation he was manifested till overcome by the blood of the Lamb and the power of divine sovereignty; as the adversary of the *cross*, he is not manifested, because he acts only in the person of the ten-horned beast, and his concomitants; and yet *he is*, because he is the real actor under this disguise. He is also manifested when seen to be bound with a great chain in the bottomless pit, and finally he goes into perdition when cast into the lake of fire and brimstone after his defeat before the camp of the saints, (Rev. 20 : 9, 10.) We are not tenacious of this definition, but are nevertheless persuaded that these heads, mountains, and kings, have reference to matters represented in this vision, symbolizing doctrinal elements bearing an analogy with them; different figures being required to illustrate different features of the same doctrine.

The ten horns of the beast (v. 12) are also ten kings.* According to the Greek, they have *never* received a kingdom themselves; but power has been given them to rule or reign as kings simultaneously with the beast, ("one hour.") When the beast system prevails these ruling principles prevail, as the law must rule in a system of self-justification. "They have one mind, and give their power to the beast," both the beast and the dragon depending upon the law, symbolized by the ten horns (the deca-

* § 393.

logue) as a whole, for their authority. As these legal horns are connected with the beast system; so, as kings, or ruling principles of the law, they are said (v. 14) to make war with the Lamb. The law, that is, the broken law, contends with the element of divine propitiation. The Lamb, however, overcomes these legal chiefs, as the power of the law is overcome by that of divine sovereignty, exercised in the vicarious fulfillment of the law by Jesus Christ, "the Lord of lords and King of kings," the conqueror, as we afterwards find, of the beast himself; those with the Lamb, "chosen, faithful, and true," like the followers of the Word of God on white horses, being the principles of this divine plan of salvation by grace, (Rev. 19 : 11-14.)

This contest* is expressed by the sign of the future tense, (shall,) not because the thing represented was, or is, something to occur at a future time, but because the transaction figuratively spoken of, is to be exhibited in a subsequent part of the vision, where we find this same beast with his earthly forces arrayed in battle against the Lamb; there seen in the person of the rider of the white horse, the conqueror, "He that overcometh," called the Word of God, and bearing upon his vesture and upon his thigh the title of "King of kings and Lord of lords."

Here (v. 15) the waters where the woman sitteth are said by the angel to be "peoples, and multitudes, and nations, and tongues,"† doctrinal systems and principles of the Gentile character,‡ as we have before defined them.

* §§ 394, 395.

† The pleonasm of this expression very plainly indicating its figurative character, as on other occasions.

‡ § 396.

The harlot sits *enthroned* upon these, as a queen, overruling and subverting them to the support of her mixed system, and to a participation in her pretended cup of propitiation.

Under one aspect the harlot-mystery is represented as sustained by many earthly plans of atonement, (v. 1,) under another, it is sustained by seven fundamental principles, all having a condemnatory tendency, (serpent heads,) operating by the power of the law, the ten horns of the beast. For as the woman is the image of the beast upon which she sits, so her *mystery* is the image of the beast's kingdom, (v. 3,) two figures of the same thing interchangeably illustrating each other. Again these same principles are represented as mountains, opposites of Mount Zion, and as such, opposites of the purpose of sovereign grace, (v. 9;) and lastly, the same mystery is represented as a sovereign ruling a multitude of systems and principles formed from literal and carnal views of divine revelation, (v. 13.) As the head and the horns, furnishing these illustrations, are throughout those of the beast, so the *adversary of the cross* of Christ is everywhere the real operative, the agent of the dragon, (the legal accuser and the power adverse to man's salvation,) in opposing right views of Gospel truth.

In the *end*, (corresponding with the pouring out of the last vial,) as the Lamb overcomes the ten legal kings, (v. 14,) this same power of the law (ten horns or kings) overcomes the false plan of salvation or mystery of the harlot. The triumph of the Lamb (Christ) over the ten kings (the power of the law) and the triumph of the power of the law over the false system of propitiation, (the mystery

of the harlot,) together with what is afterwards represented as the conflagration of Babylon and the victory of the Word of God over the beast, may be contemplated as coincident, being different illustrations of the new views resulting from the change in the construction put upon the written word ; the effect of the effusion of the seventh vial or test applied to the *air*. We must consider the description of the harlot in her glory, as relating to something coincident with the reign of the beast and the influence of the false prophet and the worship paid to the image, (Rev. 13 : 1-18;) all prior to the pouring out of the vials of wrath ; while the victory of the Lamb over the ten kings, and the destruction of the harlot by the ten horns of the beast, must be something coincident with the coming of Babylon in remembrance before God, (Rev. 16 : 19,) and is accordingly to be viewed as resulting from the pouring out of the seventh vial.*

The harlot system is figuratively represented, by the hatred of the ten horns, as *odious* to divine justice, (v. 16,) the mixed views of this mystery of iniquity, or error, probably corresponding with the character of the Nicolaitane doctrine, (Rev. 2 : 6.) The ten horns *hate†* the harlot, and make her desolate, as a woman in the wilderness and without her offspring ; *naked*, as destitute of any garment of salvation or robe of righteousness, or means of justification : her flesh, or pretensions to merit, being consumed by

* As sitting or enthroned upon peoples, multitudes, and nations, the harlot-mystery is sustained by the *letter* of revelation without the spirit ; as sitting upon the ten-horned beast, the same mystery is sustained by the *adversary of the cross* with the power of the broken law.

† §§ 397, 398.

the *fire* of the revealed word. All these are but different illustrations of the requisitions of the law of God fully developed, showing the entire insufficiency of the means of propitiation or justification, represented as the mystery of Babylon, and her cup of mixture. In this operation the elements of the law may be said to be unanimous, *agreeing* in this destruction of the mixed propitiatory system of the harlot, while in a certain sense they give their kingdom or reign to the beast. The system of the latter, apart from what is represented by its image, being one of self-justification, depends for its support upon the pretension of vindicating the power of the law, and enforcing its requisitions; corresponding with the transfer of the diadems from the seven heads of the dragon to the ten horns of the beast; that is, for a season, God having so designed it till his words shall be fulfilled (v. 17.) This fulfillment, we may presume to be coincident with the victory of the rider of the white horse over the beast, afterwards described, (Rev. 19.) Thus, whilst the development of the law of God is sufficient to destroy the pretensions of the harlot system of propitiation, (a mixture of the merits of man with the merits of Christ,) it requires a complete development of the divine plan of salvation by sovereign grace (the Word of God,) to overcome the pretensions of the ten-horned beast, sustained as they are by the power of the law. As it is only the creator of a law who can dispense with its requisitions, (Mark 2 : 28,) so it is God alone who can provide for the fulfillment of his law by a vicarious arrangement in behalf of those otherwise subject to its requisitions.*

* According to some editions of the Greek, the ten horns *and the* beast
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The angel closes his explanation here, (Rev. 17 : 18,) with the information that the woman of which he has given an account, is "that *great city*,"* which reigneth over the kings of the earth;" thus identifying the harlot Babylon with the city Babylon, as two figures of the same mystery, preparatory to the exhibition about to be witnessed by the apostle, on his return to the position he had occupied before having been taken away *in spirit* into the wilderness.

The expression, *that great city*, may be intended also to refer, as a connecting link, to the close of the preceding relation of the effect of the seventh vial upon the air, in which Babylon is said to come in remembrance before God, and to have been divided into three parts, referring us again to the "*great city*, spiritually called Sodom, and Egypt, and where our Lord was crucified." (Rev. 11 : 8.)

The city is said to be that "which reigneth over the kings of the earth." The Greek term rendered *kings*, signifies either political or ecclesiastical chiefs. As such chiefs, these kings are figures of ruling principles of the earthly system. The reigning alluded to, carries us back to the condition of Babylon, when first seen in her glory,

hate the harlot. If this be the case, the beast must be considered a figure of self-justification simply; as one who professes to stand upon his rights under the law, professing ability to meet its requirements, and rejecting all propositions of atonement, in which there is an admission of the necessity even of a partial admixture of the merits of Christ. But the rendering of our common version here appears preferable, as it does not seem in keeping with the figures that the beast which carries the woman, and upon which she sits as a queen, should hate her. Besides that, the harlot is, as we have supposed, the image of the beast, favoring the hostility of this adversary of the cross, by her mixed plan of propitiation, in which she is an opposite of the bride or wife of the Lamb.

* § 399.

enthroned upon the beast with the ten horns. Hence we may conclude these ruling principles to be those of the law, *misused* alike both by Babylon and by the *adversary of the cross*.

These kings of the earth must be also those engaged in the great battle with their armies, (Rev. 19 : 19,) as auxiliaries of the beast. The reigning of the Babylon-mystery over these legal principles, is therefore equivalent to a perversion of the law to the support of a false system of propitiation ; the parent of all other systems of a like character, figuratively the mother of harlots. This perversion of the principles of the law by their admixture with a false system of propitiation, is spoken of as an illicit intercourse between the kings of the earth and Babylon, to which *mystery* these principles are by this admixture made subservient.

We may suppose the chief ingredient in the cup of Babylon to consist mainly of the proposition, that together with the atonement of Christ, the disciple himself must do some *great thing* to satisfy the law. The harlot systems, of which this of Babylon is the parent, may differ as to the great thing or meritorious work or works to be performed, but they have all the same abominable pretension of mixing up the merits of Christ with those of the disciple, such as they are supposed to be. The parent error may appear under a variety of forms in its offspring, but these are all to be traced to the same image of the same mystery of iniquity.*

NOTE.—Taking the earth for a figure of the platform of works, as opposed to the divine plan of salvation by grace, and the products of the earth for

the works themselves, the dwellers upon the earth are the principles of self-justification, sometimes denominated "men" or "inhabiters of the earth." These earthly principles depend for their authority and importance upon the supposed unchangeable requisitions of the law. If the law be contemplated as unbroken, its requisitions demand complete fulfillment for justification. If the law be contemplated as broken, its requisitions demand a sufficient propitiation. These legal requisitions may accordingly be considered the kings or ruling principles of the *earth* and its *inhabiters*.

The nations, peoples, multitudes, and tongues, represented by the Babylonish waters, differ from the dwellers upon the earth, as the Gentiles of the Old Testament differed from the Jews. They are doctrinal principles, derived from a carnal or literal construction of divine revelation, and hence, as multitudinous and contradictory in the language they speak, as were the nations of the world in the confusion of tongues, to which we have already adverted. Such principles, it must be evident, are easily made subservient to the harlot views of a mixed element of propitiation, although they may not be said to be subject to the legal elements, spoken of as kings of the earth.

CHAPTER VII.

FALL OF BABYLON ANNOUNCED—HER DESOLATION—VOICE FROM HEAVEN—SINS OF BABYLON—CONFLAGRATION—LAMENTATION OR COMMOS—CALL FOR REJOICING—UTTER DESTRUCTION OF THE CITY—BLOOD FOUND.

ACT V.—*Continued.* Scene : THE EARTH.

AND after these things,* the apostle says, (Rev. 18 : 1,) he saw another angel come down from heaven—another message, or development, from the heavenly exhibitions of truth, throwing an extraordinary light upon the earthly system, by contrasting it with the glory of the heavenly. The purport of this angel's message is a confirmation of the account just given by his predecessor, of the end of Babylon, which is thus testified by the voices of two witnesses.

The fall of Babylon had been previously proclaimed, in a heavenly scene, as a revelation of the divine purpose, (Rev. 14 : 8.) It is now announced in the earthly scene, as a fact accomplished. The fall consists in an exhibition of the true character of the subject. Thus Babylon, once in appearance so wealthy, so populous, and so magnificent, (all that is implied in the term *great* in a city,) is now seen to be, in reality but "the habitation of demons, the hold of every foul spirit, and the cage of every unclean and hateful bird."

* § 401.

As we have noticed before, the influence of *demons** consisted in causing those possessed to see things in a different light from what they really were: such as mistaking tombs for tabernacles or habitations. Analogous with this are doctrines tending to represent the righteousness of man by works, or merits of his own, as equivalent to the righteousness of Christ. So, the hold, or place of custody, of every foul spirit, appears to symbolize the depository of every selfish and mercenary principle; as a cage of unclean and hateful birds is a figure of a collection or assemblage of mixed and self-righteous doctrines; the whole system, or mystery, of Babylon, (as an opposite of the divine plan of salvation by grace,) comprehending this variety of anti-christian doctrines.

The same ingredients apparently enter into the composition of the drugged wine of the cup with which the Gentile† elements, before alluded to, have been perverted, or made to participate. The mixture of legal elements ruling in the platform of works with the harlot's false plan of propitiation, is here, as before noticed, represented as an illicit intercourse of the kings of the earth with the harlot queen. In addition to these two figures, a new one is here introduced—that of the merchants‡ of the earth, enriched by trading in the luxuries (delicacies) of Babylon. These merchants apparently represent those mercenary principles of the earthly system, according to which the means of eternal life (the propitiation for sin) are supposed to be obtained in barter for the merits or works of man. Such principles derive their value (their wealth) from their supposed ability, under the harlot system, to furnish

* §§ 402, 403.

† § 404.

‡ § 405.

certain means of salvation, spoken of as the *luxuries* of Babylon—equivalent to the wine of her cup of propitiation.

There seems to be here a designed combination of the two figures, the harlot and the city, (v. 3,) for the purpose of affording illustrations of different features of the same system or mystery—the unlawful mixture of legal principles in a plan of propitiation for sin, and the admission of mercenary principles, as *motives*, in which the gift of God is regarded as a matter of trade.

The ransom of a man's life, it is well said, is his riches ; for, as it is also said, what will not a man give to save his life, above all, his eternal life, only to be ransomed by the greatest of all riches ; not riches to be obtained in barter with God, as supposed in the harlot system, but riches the free gift of sovereign grace.

The fallen state of Babylon, as announced by the angel, exhibits the worthlessness, as well as the odious character, of the mystery or system she represents ; but thus far the announcement is only preparatory to the account to be given, under this last figure as a city, of her final destruction.

In the mean time, bad as the system is, there are certain principles* in it of an evangelical character—elements of truth, figuratively spoken of as the people of God, kept hitherto in captivity, but now as a consequence of her fall, having the way open for their escape. This feature of the mystery may be another reason for employing here the figure of a city to afford the requisite illustration.

The first voice, that of the angel “having great pow-

* § 406.

er," (v. 1,) corresponds with the voice of the law rightly applied; equivalent to the action of the ten horns, in eating the flesh of the harlot. The voice from heaven (v. 4) is that of the Gospel as revealed in the Scriptures, rightly understood. The elements of the covenant of grace, which had become mixed up and misrepresented in the harlot plan, are here called upon, figuratively, to separate themselves, that they may not, in their misrepresented character, be exposed to the tests or plagues which the false system is to undergo.

Here we have to bear in mind that the Greek terms translated in our common version *sins and iniquities** are applicable to errors of doctrine, as well as to acts of immorality.† We must judge of the meaning intended by the subject under treatment; any divergence from the straight line of truth, is doctrinally sin or iniquity: errors of self-righteousness, self-justification, mercenary principles, want of faith or trust in Christ, are sins in this sense of the term. Babylon is a *mystery*, so declared by the name on her forehead. The sins and iniquities of a mystery must be therefore of the character of *errors*, and, in the present case, errors as opposed to the truths of the Gospel. The "plagues" visited upon these *sins and iniquities* are tests applied to so many doctrinal errors, or to the whole system of error. The final test of all is the application of the revealed word of God in its proper sense, as of the *fire* which is to try every work.

The errors of Babylon have reached such a crisis,

* § 407.

† The English term *iniquity* has the same import—unevenness, want of conformity to any given line or standard.

affecting the exhibition of Gospel truths, (heaven,) as to call for immediate visitation. She has now *come into remembrance before* God, (Rev. 16 : 19,) or, as it is said here, (v. 15,) God hath remembered her iniquities. The *double** retribution called for, seems to be that symbolized by the action of the ten horns (the law) and that of fire, (the revealed word of God,) both in the spirit, not merely the letter.

The Babylonish mystery has kept the elements of Gospel truth in a state of captivity and subservience; now they are called upon to react upon that mystery or system, giving unto her double according to her works. The elements of truth, liberated from their state of bondage, by the fall of Babylon, become in their turn instruments of trial, ("torment,") acting as tests, showing, as by torture upon the rack, the real destitution of the system—its want of any provision of glory, happiness, or eternal life. All this is shown *at once*—these plagues or tests coming in "one day," all at the same time—death, mourning, and famine; legal condemnation, as opposed to the pretension of sovereignty, (sitting as a queen;)† mourning as for the loss of a husband, opposed to the pretension of not being a widow, (Babylon pretending to substitute herself for the wife of the Lamb;) and famine, the want of any means of eternal life—an opposite of the boasted exemption from any cause of sorrow; finally, utter destruction by *fire*, the fire of the word of God, of which the other tests may be considered partial developments.

The law brought to bear, as a test, upon the false system of propitiation, exhibits its incapacity for the purpose

* § 408.

† § 409.

pretended. The fire of the word of God, by bringing the true system of salvation into immediate comparison with the false, in addition to the action of the law, finishes the operation; as the just exhibition of truth completes the destruction of falsehood. Difference of time being excluded, (Rev. 10 : 9,) this destruction of Babylon may be considered coincident with the triumph of the rider of the white horse, exhibited in the next chapter.

This action of the word of God is here (v. 7) spoken of as a fiery trial, or torture to elicit truth; the idea of this test corresponding with the figure of the subject to be tried : if that figure be one of mere matter, the fire is that of the alchemist, in an operation in which, as was supposed, every substance but pure gold would be consumed; if the figure be animal, the *fire* is that of the inquisitor. In either case the result proves, in the present instance, the strength of the power employed. “Strong is the Lord, who *condemneth* her,” therefore she is utterly consumed.*

The evidence of this fiery process (the smoke) calls forth the lamentation of the kings of the earth—ruling principles of legality, heretofore connected with the false system of propitiation, but now deprived of this resource. Babylon being destroyed, the wine of her cup (her luxuries) is no more to be enjoyed. The illicit commingling of principles of law with principles of a misrepresented Gospel, ceases.†

The merchants of the earth‡ have a like cause to mourn; Babylon gave her luxuries, her pretensions to

* § 410.

† § 411.

‡ § 412.

merit, (corresponding with the abominable mixture of her cup,) in exchange for the figurative articles of commerce enumerated; as pretended means of propitiation may be said to be given in exchange for the pretended merits of good works. These pretended merits are worth nothing if they can not procure an atonement for sin, and so Babylon is represented as the only purchaser of these products of the earth. Her *end* being come, the occupation of these traders (mercenary principles) is gone: "No man buyeth their merchandise any more."

The earthly products here (v. 12-14) enumerated, have no doubt some significance peculiar to each,* but it is enough for us to notice their correspondence with the gifts of the people under the legal dispensation to the tabernacle in the wilderness. The people gave, it is said, willingly. They gave willingly, for every one considered that in giving, a certain degree of merit was established. They gave these products of the earth in exchange, as they considered, for the benefits afforded by the old tabernacle.

The ship-masters, ship-owners, and sailors,† represent principles of the same character—principles of the earthly system of works, applying the pretended merits of man to a supposed system or way of salvation. The system or mystery being exploded, its entire fallacy being shown, these principles have thus, figuratively speaking, the same reason as with the preceding to lament the loss of all that gave value to the commerce in which they were engaged.

* § 413.

† § 414.

The voice from heaven,* giving these particulars, concludes with a call on heaven, and the holy apostles and prophets, to rejoice over the fallen city, for the reason that God has avenged them on her. The mystery, or false scheme of propitiation, represented by Babylon, has misrepresented the true plan of salvation, (heaven,) as exhibited in divine revelation, and all that is said of it by the apostles and prophets. These elements of truth are now vindicated; the futility† of the harlot system being exposed by having its pretensions brought into juxtaposition with the requisitions of the law, and by being compared with the revealed word under its right construction, the rejoicing here called for (v. 20) is in effect the triumph of truth over error, in matters of doctrine relating to the divine plan of salvation. The crisis has now arrived for avenging the blood of the souls under the altar. That crisis we suppose to be brought about by the effusion of the seventh vial upon the *air*: the whole of these changes resulting from the true construction put upon the written word, the result of the *test* applied to the medium of interpretation; the prevalence of the mystery of error having been the result of the false construction symbolized by the *state of the air* before the operation of the test applied to it.

The exposure of the delusive, mercenary, and doctrinally impure character of the Babylonish mystery, or earthly system of propitiation, is here represented as a cause of

* As in the management of the Greek drama, matters which could not be well represented in the scene, were recited by a messenger or chorus.

† § 415.

rejoicing on the part of all the heavenly elements of revelation ; these apostles, prophets, souls under the altar, and their brethren, being opposites of the kings of the earth, merchants, ship-masters, and traders, as Babylon herself is an opposite of the holy Jerusalem.

The apostle does not speak of the destruction of the harlot, or harlot city, by the ten horns, or by fire, as something seen by him, but as something related to him. He saw, however, the angel come down from heaven, (Rev. 18 : 1,) declaring the fallen condition of Babylon, and taking the Greek cardinal for an ordinal, (as is sometimes allowable,) he now apparently sees the same angel* take up a stone like a great mill-stone, and cast it into the sea, comparing with that action the impulsive violence with which the city (this system of error) is to be destroyed. The declaration Rev. 18 : 2 should be read in connection with the close of 3d verse of that chapter ; as if the mighty angel seen to come down from heaven, had suspended his further action till the recital of the particulars given by the voice from heaven was concluded ; he then, as it were, in confirmation of that announcement, describes the sudden violence of the destruction under contemplation. The indignant impulse expressed in his action with the great stone, corresponds with the language of the prophet, Is. 1 : 10-15, as if the error of the system were such as to be borne no longer ; the comparison also so nearly according with that of another prophet, (Jer. 51 : 63, 64,) as to lead to the conclusion that the Babylon of old and that of the Apocalypse, are figures of the same mystery.

The particulars given, verses 22 and 23, of the† entire-

* § 416.

† § 417.

ness of this destruction indicate the pretensions of the false system symbolized. Babylon pretended to possess the elements of praise, joy, rejoicing, and triumph. The city being destroyed, these pretensions cease. The voices of harpers, musicians, pipers, trumpeters, are heard no more. No craftsman of whatsoever craft will be found there; no room now for pretensions to the merit of *works* of any kind. The sound of the mill-stone is not heard—there is not even the preparation for bread. The pretensions of furnishing the bread or means of eternal life cease. Neither is there room any more for pretensions to the light of righteousness; not even so as to be compared to the light of a candle.* The voice of the bride and bridegroom are no more heard in Babylon, still less is there room for any pretension to an equivalent of the marriage of the Lamb's wife.†

The reasons given for this complete destruction of the harlot city, are that her merchants‡ were the great men of the earth, and by her sorceries (pharmacies) all nations were deceived. Mercenary principles of action and false remedies for the evil of sin, are the distinguishing characteristics of the system. The merchants of Babylon were

* The Greek term translated *candle* here, is the same as that rendered by light, (Rev. 21 : 23,) where the Lamb is said to be the light (candle) of the New Jerusalem. As there is not even the light of a candle in Babylon, so there is not in her system any exhibition of the righteousness of Jesus Christ. The Lamb is not the candle of that mystery, neither is there in it any exhibition of the glory of God.

† A comparison of this picture of desolation with the description given of the New Jerusalem at the close of the vision, will throw light on the elements of both mysteries.

‡ § 418.

the great men of the earth—prominent mercenary principles of the earthly system of works. They dealt in the products of the earth—pretended merits of the earthly system. The luxuries (pretended means of eternal happiness) and the false remedies of Babylon, were exchanged for works or meritorious actions equally pretended. As the priests and Levites, in the time of our Saviour, made the temple a house of merchandise, so the Babylonish system makes merchandise of the elements of the way of salvation, equivalent to representing the pardon of sin and eternal happiness, a compensation for certain meritorious works or service of the disciple.

The pharmacies of Babylon, are apparently such as compose the mixed wine of her cup of abominations—opposites of the atonement of Christ, although put forth as a substitute for it. By these the nations or Gentiles were deluded, as elements of doctrine founded upon the letter or carnal sense of revelation are most easily perverted to the support of false views of the way of salvation.

The blood* of prophets and saints found in Babylon, (v. 24,) has been already alluded to as that of the souls under the altar, (Rev. 6 : 10.) It is now vindicated. The harlot system, or mystery, had prevailed by depriving the elements of written revelation of their spirit sense, (life or blood.) The purification of the medium of construction (figuratively, the test applied to the air) reveals this fact amongst others. These *holy elements*, thus deprived of their true sense, are said to be slain or slaughtered upon the earth—sacrificed to sustain the views of the earthly

* §§ 410, 420.

system, of which Babylon may be termed the *imperial* principle. This slaughter, however, was not openly or professedly such ; accordingly it is not till after the destruction of the city that the secrets of her prison-house are brought to light.*

We have now come to a conclusion of the history of Babylon—her rise and fall ; her rise as an image of the beast, created by the influence of the false prophet ; the flourishing period of her reign, as seen in the wilderness ; and her final destruction. The latter is the more appropriately compared to the engulfing of a mill-stone in the midst of the sea, (the roaring waves closing over it so that it is seen no more for ever,) as the sea, according to our uniform interpretation, is a figure of judicial wrath—the vengeance of the broken law, with which the Babylonish way of salvation pretended to cope. The two are no sooner brought together than the power of the broken law is seen to overwhelm entirely the pretended means of escape ; a figure corresponding with that of the action of the ten horns upon the harlot herself.

We meet with nothing more of Babylon in the remainder of the Apocalypse, except an allusion in the last choral scene to the justice of her doom, (Rev. 19 : 2.) She appears to have been entirely destroyed, in order to give place to the wife of the Lamb ; as if the two could not be supposed to exist together, or as if the two represented the same mystery under different aspects, or seen through different mediums of contemplation. The false appearance must be removed before the correct view can be exhibited. This may account for the absence of the figures

* § 421.

of Babylon, the harlot, and the image, in the last *act*, which denominate the catastrophe. Any notion of the difference of time, however, must be discarded. The beast and his image, together with the false prophet, or false construction, come to their end coïncidentally, the same action on the air, of the seventh vial, exposing to view the true character of all; or, according to the apostle Paul, he that *let or hindred* (this false construction) being taken out of the way, and the true construction (the spirit of the mouth of the Lord) taken in its place, “that wicked” is revealed.

NOTE.—In keeping with the figure of the drying up of the Euphrates, preparatory to the conflagration of Babylon, no mention is made in the description of that destruction of any river or fountain. The great river was dried up, and with it the many waters upon which the harlot sat, (as a queen;) streams from the Euphrates, as we have supposed, irrigating the city. Babylon may be said, figuratively, to have been consumed for want of water; thus symbolizing a plan of salvation of which the fallacy is manifested by its destitution of any adequate atoning element, or means of propitiation.

CHAPTER VIII.

LAST CHORUS, OR EXODUS.

CHORAL SONGS AND RESPONSES—BRIDE'S PREPARATION FOR
THE MARRIAGE FEAST ANNOUNCED—BLESSEDNESS OF THE
GUESTS—ADMONITION OF THE ANGEL.

ACT VI. *Scene:* HEAVEN.

WE come now (Rev. 19 : 1-7) to the sixth and last choral division of the apocalyptic representation, equivalent to the Greek *exodus*, the subsequent matter corresponding with what is commonly called the *catastrophe*.

The scene to be imagined here is that described prior to the opening of the sealed book. Indeed, we are reminded by it that such has been the scene in the background throughout, (Rev. 4 : 3-6;) the whole exhibition having been represented in the presence of the throne and Him that sat upon it, and of the twenty-four elders round about the throne, and the four living creatures *in the midst* and round about the throne.*

The apostle hears a great voice, *as* (Gr.) of much people in heaven, saying: "Alleluia," (praise Jehovah,) "salvation, and glory, and honor, and power, unto the Lord our God."

The crisis contemplated is that of *the end*, alluded to by

* § 422.

the apostle Paul, (1 Cor. 15 : 24-28,) when the Son shall have given up the kingdom unto the Father; *salvation* being ascribed on this occasion to the Lord God alone, and to him alone also is the ascription of glory, honor, and power. Before the opening of the sealed book, glory, honor, and power were ascribed to Him that sat on the throne, as the Creator of all things, and as having created all things for his own pleasure. Now, these sacred attributes are ascribed to him as the *Saviour* of all. On the opening of the sealed book, the Lamb was declared worthy to receive power, and riches, and wisdom, and strength, and honor, and glory; that is, we may presume, to receive these from the Sovereign on the throne, (corresponding with the declaration of the Father, Ps. 45 : 6; Heb. 1 : 8,) and blessing, and honor, and glory, and power were ascribed to the Lamb, in conjunction with "Him that sitteth on the throne;" but now, in this choral action, the figure of the Lamb seems to be merged in the presentation of the sovereign Ruler; as we find the emblem of sovereignty (the throne) afterwards spoken of as that of God and the Lamb.

The especial cause for the ascription by this great voice of much people is the truth and justice of the condemnation* passed upon the great harlot, by whom the earth had been corrupted, and in whose destruction the blood of the *servants* of the Lord (souls under the altar) had been avenged. The ascription of salvation to its true source is thus a consequence of the destruction of Babylon, as the exposure of the falsehood of the harlot system is a means of setting forth the divine plan of redemption in its true light.

* § 423.

The harlot system *corrupted* the earth by mingling legal principles with elements of self-justification, amalgamating pretended merits of man with the propitiation of Christ; the manifestation of the truth, by restoring to the elements of divine revelation their *spirit-sense*, and thus vindicating the cause of the martyrs, constitutes the avenging of their blood. For this Jehovah alone is to be praised, his praise comprehending that of the Lamb, which seems implied in the repetition of the chorus: "and again they said, *Alleluia*."

While these praises are being offered, the smoke of Babylon (the evidence of her trial by the Word of God) is said to *rise up for ever and ever*: this evidence of the destruction of error, as well as of the praise due for it, being something continually in operation, not an event occurring at a particular moment. As in the mind of the disciple, wherever and whenever the revealed word of God is brought to bear in its proper sense upon the errors represented by the harlot system, there and then Babylon is destroyed.

Thus far these choral praises seem to be retrospective; but considering the harlot the IMAGE of the beast, and her destruction coincident with his, (afterwards exhibited,) we may view the action as applicable to both.

In response to the ascription of the great voice of much people in heaven, the four and twenty elders, and the four living creatures* prostrate themselves before the throne, and worship, it is said, "God that sat on the throne," saying, Amen; *Alleluia*, (praise Jehovah.) To which again another voice from the throne responds, calling upon all the

* § 424.

servants of God, (elements of revelation,) small and great, to praise him ; while other voices, as of a great multitude, and as of the noise of many waters, and as the voice of mighty thunderings, join in the loud *Alleluia*, assigning for the reason of this action the truth that the *Lord God omnipotent reigneth*. The great cause of praise is thus distinctly set forth to be the manifestation of *divine sovereignty*, as it is expressed by the twenty-four elders, on the sounding of the seventh trumpet, that the Lord God Almighty had taken to *himself* his great power and had reigned, that is, had manifested his perfect sovereignty, especially, we may add, in the matter of man's salvation.

The twenty-four elders, we have supposed from their number, to represent the two dispensations, or first and second covenants. From their position around the throne, (Rev. 4 : 3,) we may suppose it their duty to maintain or guard the attributes of divine sovereignty. In other words, their position and number indicate the great purpose of the whole plan of redemption (as revealed in both Testaments) to be that of exhibiting and maintaining the doctrine of God's perfect sovereignty in the work of redemption, as in that of creation.

The four *living creatures* are described (Rev. 9 : 6) as in the *midst* of the throne, as well as round about the throne, corresponding with the position of the Lamb as it had been slain, seen in the *midst* of the throne, (Rev. 5 : 6,) for which reason we have considered these four elements of the throne symbolic of so many attributes of the Creator and Governor of all things. These all consistently unite in giving thanks that this perfect sovereignty of God is now being manifested, as we shall find it more fully developed in

the subsequent portion of the vision. The language of this chorus, as well as that at the seventh trumpet sound, is partially prospective in the order of the exhibition, although in other respects no difference of time is to be supposed.

In the choral song of the twenty-four elders immediately on the sounding of the seventh or last trumpet, (Rev. 11 : 18,) they give thanks that "the time of the dead that they should be judged, is come," and that "those that destroy or corrupt the earth, should be destroyed," yet it is not till we reach the account just given of the destruction of Babylon, that we perceive this time to have come. She was evidently, as declared, (Rev. 19 : 2,) of the category of those that corrupt the earth; whence we may conclude, associating her destruction with the victories of the Word of God over the beast and Satan, and the judgment scene about to be described, that the whole of these representations apply to *this time of the dead*. So the particulars of the New Jerusalem, together with the thrones of judgment given to the souls of the witnesses, (Rev. 20 : 4,) at the close of the vision, are illustrative of the *reward* given to the servants of God, as well as of the vindication of their cause. These choral actions, it is to be remembered, also, are all in heaven, where things *to be* are contemplated as already done. They thus forereach in their application to the matter about to be presented.

The language of the last voice, that compared to a great multitude, to the sound of mighty thunderings, and to the noise of many waters, may correspond with that of every creature in heaven, on the earth, and under the earth, (Rev. 5 : 12,) in calling for gladness, and rejoicing, and

honor to God, on occasion of the approaching marriage festival, for which the Wife of the Lamb has made herself ready. According to the figure here employed, it is the Father that gives the *feast*, (v. 9,) and to him the honor is to be given; as it is God who has formed, and who communicates in the Gospel, his plan of salvation, of which the Lamb and his Bride are the elements.*

The term translated *marriage*, (Rev. 19 · 7,) has reference more particularly to the feast† given in celebration of the marriage, spoken of in the same connection as the marriage-supper; this feast being, according to the custom of the Hebrews, equivalent to a publication of the marriage. The guests, thus made acquainted with the fact of the union, are so many witnesses, qualified to bear testimony to it, if need be, afterward.

The *union* of the Lamb and his bride existed in the unchangeable mind of Jehovah from all eternity, but its manifestation, a result of that of divine sovereignty as a matter of revelation, may be said to be an event occurring at a certain crisis; the elements of divine revelation being the witnesses to that manifestation. On the present occasion, these witnesses may be said to be called out to perform their part, having hitherto been kept back or suppressed, as we have found them under the appellation of saints, prophets, and souls under the altar. Now that Babylon is destroyed, (the last test having been applied

* The voice of the great multitude is the overwhelming voice: that of great waters may apply to all elements of atonement; as that of great thunderings indicates the language of Sinai. All rejoice in the manifestation about to be made.

† § 425.

to the *air*;) these witnesses are released; the same changes constituting apparently the preparation for the feast, or manifestation, by which the wife of the Lamb has made herself ready. So long as the harlot was reigning as a queen, the Lamb's wife was in seclusion in the wilderness: as truth can not appear while error occupies its place. The same operation that destroys the error exhibits the truth. Thus the destruction of the harlot is the preparation for the appearance of the bride. How the latter may be said to have made *herself* ready, will appear in considering what she really is.

"To her it was given,"* it is said, "to be arrayed in fine linen, clean and white"—splendidly pure and white, corresponding with the appearance of the raiment of Jesus Christ, as seen by the three apostles on the mount, the fine linen being, as it is declared, the righteousness of the saints; that is, the righteousness to which the saints (elements of divine revelation) bear witness—saints such as those whose blood (spirit-sense) was found in the ruins of Babylon.

The wife of the Lamb, as we shall learn from her New Jerusalem character, is a figure of the divine purpose of salvation by grace, through the vicarious sacrifice of Christ. It is *given* (v. 8) to this symbolic figure to exhibit the divine righteousness, provided in God's plan of redemption for that justification by grace, through the imputed righteousness of Christ, which can not be obtained by works of the law. As the harlot assumed the gorgeous apparel of the legal tabernacle, characteristic of the works of the law, so the wife of the Lamb appears in the

* § 426.

array of divine righteousness, symbolized by her garments white as the light. The bride, however, has not yet (in the order of the representation) made her appearance; her readiness or preparation only is here announced. The removal of some obstacles to her appearance, although it has actually taken place, has not yet been exhibited.

Here the apostle is directed to *write* that which is afterwards dictated to him, "Blessed those called to the marriage supper of the Lamb;" and apparently, as if asked* who are these, the angel in attendance adds, "These are the true sayings of God." These true sayings, or words, are, as we apprehend, the elements of truth belonging to the divine plan of redemption, personified as guests called to the marriage feast, and witnesses of the manifestation of that union. They are figuratively pronounced *blessed*, as the language of the passage, and indeed of the whole vision, is figurative.†

The importance of marriage feasts with the ancients, and that of the testimony afforded by the guests, will appear from the consideration that on the reality of this rite depended in law the accounted *oneness* of the husband and wife, and of consequence all questions pertaining to the legitimacy of children and rights of inheritance, whether of rank, wealth, or power. Hence with persons of distinction these feasts continued for days and weeks, other modes of publicity being then wanting.

The distinguishing characteristic of the marriage rite,

* § 427.

† As the expression of a chorus of one voice, these *words* may be considered exceptions to our general rule of interpretation, but we do not see the necessity of it here.

in a scriptural point of view, is this accounted *oneness* of the two parties, and here we perceive the importance of the elements of divine revelation in testifying to the *oneness* of the bride and of the Lamb; as we shall have occasion to show, in the issue, that the Lamb and the wife of the Lamb are but two figures of the same being.

The account given by the apostle,* at the close of this choral scene, (Rev. 19 : 10,) of his mistake in supposing his angelic companion to be an object of worship, appears to have two objects—the first to remind us that, whatever has been, and whatever may yet be represented in this vision, God alone is the object of worship. If the Lamb and the Word of God, both of whom are entitled King of kings and Lord of lords, are to be worshipped, it must be that they are both identified with the sovereign God. If the Word of God be impersonated in the Son, and the Son be worshipped as the Father, then the Word of God, the Son of God, and God the Father, are one and the same Being, contemplated under these different aspects.

The second object of the admonition is apparently to remind us that this angelic interpreter is himself a representation of all that is revealed in the written word. He stands in the same relation to the apostle that the whole body of Scripture stands to the Apocalypse: the two are fellow laborers. There is nothing in this unveiling of Jesus Christ, which is not contained in other portions of the sacred writings. The angel had the testimony of Jesus, and this testimony is the *spirit* (not merely the letter) of prophecy. Even if we confine this word *prophecy* to the purport of the Old Testament writings, the *spirit*

* § 428.

of these writings will be found to accord with the spirit-sense of the apostolic writings ; both are alike the testimony of Jesus, comprehending all that is to be understood in the vicarious work of Jesus Christ.

There seems to be here something like a pause, equivalent to a change of scenes. The choral action and the admonition of the angel have all taken place in heaven ; we are next presented with a view of transactions to be considered as taking place in a scene on the earth.

CHAPTER IX.

CATASTROPHE.

THE RIDER OF THE WHITE HORSE—THE GREAT BATTLE—
 VICTORY OF THE CONQUEROR (THE WORD OF GOD)—PER-
 DITION OF THE BEAST AND FALSE PROPHET—IMPRISON-
 MENT OF SATAN—REWARD OF THE WITNESSES—LAST
 EFFORT AND PERDITION OF SATAN—THE JUDGMENT—DOOM
 OF DEATH AND HELL—THE NEW HEAVEN AND EARTH—
 THE DESCENT OF THE HOLY CITY—ALL THINGS NEW.

Scene: THE EARTH—A BATTLE-FIELD.

IMMEDIATELY after the last chorus and the admonition of the angel, the apostle sees heaven opened ;* something equivalent to a development of the purport of written revelation beyond any thing hitherto afforded. The apostle himself is in heaven ; he now sees, as it may be said, heaven opened upon the inhabitants of the earth. As if in a citadel, he saw the gates opened and the forces of the besieged issuing forth to join battle with the enemy ; symbolical of a special revelation of the divine plan of salvation about to bear upon the earthly system and its principles.

“And behold a white horse, and he that sat upon him called Faithful and True.”

The narrative here (Rev. 19 : 11) must be connected

* § 429.

with the close of the pouring out of the sixth vial, (Rev. 16 : 16.) Three spirits, unclean as frogs, had gone out of the mouths of the dragon, the beast, and the false prophet, as heralds to summon the kings of the earth and of the whole world to the battle of the great day of God Almighty, and he (God Almighty) had gathered them together in a place called the *Mount of the Gospel*; the Gospel position corresponding with the site of the citadel we have above imagined, whence the charge upon the enemies of the truth is to be made.

We are now to imagine this field of battle in sight; the rider of the white horse, with his forces, takes up his position on the sides of the Mount; the beast, the kings of the earth, and their armies, occupy the plain below; as the sites of Babylon and the cities of the plain were opposites of the mountains round about Jerusalem. On the borders of this plain we may picture to ourselves the bottomless pit and the lake of fire.

This rider of the white horse* can be no other than the champion seen on the opening of the first seal, (Rev. 6 : 2,) going forth a conqueror and to conquer. He has been long expected, but, although not recognized by the dwellers upon the earth, he has been operating through different instrumentalities, and even in his own person. As in the harvest of the earth, where his *white* horse was exchanged for a *white* cloud, and his covenant bow for a sharp sickle. On this occasion also, his bow without arrows is laid aside. He holds no covenant with error, a different weapon being now about to be employed.

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He is called Faithful and True, because faithfulness and truth are his attributes; corresponding with the appellation "*Amen*, the faithful and true witness," and with what is said of certain words and sayings, Rev. 21 : 5 and 22 : 6; with what is said also by the prophet, of the counsels of God, (Is. 25 : 1,) and of the stem of Jesse, (Is. 11 : 5.)

"In righteousness," (justice,) it is added, "he doth judge and make war;" the war being that which is the subject of the representation—the contest between evangelical truth and doctrinal error—a contest in which the same conqueror was of old called upon *to gird his sword upon his thigh*, (Ps. 45 : 3;) the wrath of the Lamb (the element of divine propitiation) against errors opposed to the doctrine of the cross, such as are symbolized by the beast and prophet, being the cause of the war.

"His eyes* were as a flame of fire," as were those of the one seen by the apostle in the midst of the seven golden candlesticks. On his head were many *diadems*. The ten heads of the dragon, and the ten horns of the beast, had each their diadems, (pretensions to sovereignty,) but the claims to sovereignty of the rider of the white horse, are unlimited. "He had a name written that no man knew but himself;" or, according to the Greek, on his head were many diadems having a name written that *no one* knew but himself.

The diadem of the ancients was a fillet or shawl, a woollen or cotton fabric. Where there were many on one head, they may be supposed to have been interwoven after the manner of a Turkish turban. According to the Greek

* § 431.

reading, the *name* must have been upon the turban, or *diadem*, on which we may presume it to have been placed in front, written, or rather engraved, upon a precious stone, or brilliant, corresponding with the (white) precious stone promised to the conqueror, in which a name was to be engraved, or written, known to *no one* except to him who received it, (Rev. 2 : 17.) The expression is unlimited in the original, indicating the identity of the recipient of this *name* with the Deity himself. It would be idle to surmise what this name might be, for if it were known to any one but him who received it, it would not correspond with the description given of it. The design appears to be to furnish a key to the designation of “Him that overcometh,” (the conqueror,) to whom all the promises in the several epistles to the churches are to be fulfilled. If this accord with the facts of the narrative, we can feel no hesitation, as elsewhere suggested, in identifying this rider of the white horse with “Him that overcometh.”

He was clothed in a vesture dipped in blood,* like Him alluded to by the prophet as coming from Edom with dyed garments from Bozrah, (Is. 63 : 1-4.) As the brethren in heaven overcome the dragon by the blood of the Lamb, so the rider of the white horse bears, in the appearance of his vesture, the evidence of the atoning sacrifice by which his conquests have been won.†

His name is called the WORD of God.‡ As he is “call-

* § 432.

† As the handkerchiefs of the early Christians, dipped in the blood of the martyrs, bore witness to the faith and fidelity of these devoted victims of persecution.

‡ § 433.

ed Faithful and True" because he is faithful and true, so he is called the *Word* of God because he is the Word of God; that is, he is the personification of that *Word*. This term (Logos) signifies, it is evident, something more than a *word* spoken, in the ordinary sense of the term. The Word which was in the beginning with God, was made flesh, (John 1 : 1-3, 14 ;) impersonated in Jesus Christ, who himself informs us that the mind of God was in him, (John 12 : 50 ; 14 : 10.) This Word of God is therefore *the divine plan of salvation*, the mind or purpose of God especially in reference to the work of redemption, as developed in the doctrines, and acted out in the vicarious sacrifice of Christ Jesus, the Lamb of God. Corresponding with the real union of the wife and Lamb, before noticed, this *word*, or mind of God, has been the same from all eternity ; the manifestation only being the occurrence of an epoch. Here, this *mind of God* is symbolized as revealed in its true character—the proper sense, not that of the letter only, but of the spirit of the written word ; of which the opening of heaven is a figure. Of that word, or purpose, or plan, of salvation, the attribute of divine sovereignty, (indicated by the diadems,) the power of divine imputable righteousness, (the white horse,) and the element of divine atonement, (the garment dipped in blood,) are the distinguishing features. Strange array, it may be said, this for a warrior ; but the contest is between truth and error. It is by bringing the word of God in its strictest sense, with these distinguishing features, side by side with erroneous doctrines, that the victory in contemplation is to be won.

In keeping with the same figure, and with the analogy

we draw from it, the armies* of heaven following the Word of God “upon *white* horses, clothed with fine linen, white and clean,” represent the elements of divine revelation as drawn from the sacred Scriptures, and as characterized by exhibiting the same divine righteousness; both as a power of salvation overcoming all opposing principles, and as a covering, or robe, provided for those who seek its protection. As the physical heaven, with its starry elements, declares the glory of God in a physical sense, so the *scriptural* heaven, with all its elements of revelation, declares or exhibits the glory of God in a doctrinal sense; the work of redemption being something analogous to the work of creation.† Out of the *mouth* of this warrior, “goeth a sharp sword, that with it he should smite the nations, (Gentiles,) and he shall rule them with a rod, or sceptre, of iron; and he treadeth the wine-press of the fierceness of the wrath of Almighty God.”

The sword spoken of is the sword of the *mouth*. It is the language of divine revelation, of which every word may be said to proceed out of the mouth of God; but the *sharp* sword is not merely the letter of revelation. It is the sword of the Spirit, the *spirit-sense* of that letter. The errors to be overcome, are to be contended with by the word of revelation in its spirit-sense. The same sword was seen from the mouth of the one like unto the Son of Man, (Rev. 1 : 16,) and with the same sword the angel of the church of Pergamos was to be contended with. (Rev. 2 : 16.)

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† We must bear in mind that this exhibition is subsequent to the application of the seventh test to the *air*. It is only through a purified medium of construction that the word of God can be thus seen or understood.

With the sharp sword of the *mouth*, the Word of God is to smite the nations, (Gentile elements of doctrine, derived from the *carnal* or *letter-sense** of the written word.) The distinction, before noticed, between the figurative nations, or Gentiles, and the dwellers upon or inhabitants of the earth, is to be observed here. The latter (elements of self-dependence) are to be entirely destroyed, as we see in the sequel, by the same sharp sword, but the Gentile elements are only to be smitten, overcome and brought into subjection; for if destroyed first, they could not be afterwards ruled over.†

The Greek term rendered *rod*, signifies also a *sceptre*, the figure being taken from the staff of a shepherd. As the shepherd rules his flock by his *rod*, the king rules his people by his *sceptre*, (the ensign of sovereignty.) In this connection a sceptre of iron would have been a better rendering than a rod of iron. Both signify a despotic sway. The shepherd does not smite the sheep to destroy them, but to keep them in the right way, or to keep them from going astray: so the sovereign uses his sceptre not to destroy his people, but to keep them in perfect subjection. Thus, principles drawn from the letter of revelation, are to be brought into complete subjection to the revealed purpose of God by the spirit-sense of the written

* By this term we mean the application of the symbolical and figurative language of revelation to temporal subjects. The language may be admitted to be figurative, but as applied to temporal subjects, it is taken in a *carnal* sense. The Jews admitted the language of the prophets in relation to the reign of the Messiah, to be typical and figurative, but they understood it in a *carnal sense*, applying it to temporal subjects.

† § 435.

word. Perhaps we may say, the spirit-sense of revelation is to be so applied as to prevent the letter, or literal sense, from going astray; or from being perverted to the maintenance of self-righteous or self-dependent principles, such as are represented by the kings of the earth, the allies and auxiliaries of the beast. Here the sword of the conqueror and the sceptre of the sovereign are two figures of the same thing.

This function of sovereign rule we have already noticed as one of the proofs of the identity of the Word of God with "Him that overcometh," to whom the promise of this rule is given in the epistle to the angel of the church in Thyatira, (Rev. 2 : 27.) The same was predicted of the branch from the roots of the stem of Jesse, (Is. 11 : 4;) the same is alluded to as the function of the Son of God, (Ps. 2 : 9;) and the same is spoken of as the destiny of the man-child caught up to God and his throne, (Rev. 12 : 5.) That child we may now look upon as coming forth from God and his throne in the person of the rider of the white horse, (the conqueror,) from heaven. (Rev. 19 : 11.)

The wine-press of the wrath of God* we have had an account of as that into which the vine of the whole earth was thrown, (Rev. 14 : 19.) We were not then told who it was that trod the press; we now learn that it is the *Word* of God, and who this *WORD* is, we are informed by one of the prophecies, in reference to this same warrior, whose garments were like him that treadeth in the wine-fat, (Is. 63 : 2;) the object of the vengeance and fury alluded to by the prophet, being the same as that spoken

* § 436.

of here, against which the "fierceness and wrath of Almighty God" are directed. As the vine of the earth, with its clusters, comprehends all the errors peculiar to the earthly system on the subject of the atonement of Christ, these errors are the objects of the wrath of God, or of the wrath of the Lamb, and, as such, are trodden down and overcome by the Word of God revealed in the spirit-sense, as symbolically represented.

We may notice here that although in our common version the past tense is several times introduced in *italics* in this description, the tense is not so expressed in the Greek. The idea seems to be throughout that the matter here alluded to, is something continually in existence and continually operating. The Word of God is and will ever be called "Faithful and True." His eyes are and will ever be "as a flame of fire;" on his head are and will ever be "many *diadems*." He is and will ever appear in such a contest as this, "clad in a vesture dipped in blood;" "the armies of heaven" are always in his train; as wherever the errors alluded to exist, he is continually treading "the wine-press of the wrath of God;" and, whenever the sharp sword out of *his mouth* is employed, the errors opposed to God's plan of salvation must be overcome. (Matt. 24:28.)

"He had on his vesture and on his thigh the title written, KING OF KINGS AND LORD OF LORDS," a title* identifying this Word of God with the Lamb, by whom the ten horns of the beast or ten kings were overcome. At the same time this title, characterizing both the armor and the weapons of the warrior, indicates the attribute of

* § 437.

divine sovereignty as the power, giving efficiency to all the instruments of warfare employed in this contest. The sword out of the mouth of Him that sat on the white horse, is in fact the sword of the Spirit, wielded by "the blessed and *only* potentate, the King of kings and the Lord of lords," (1 Tim. 6 : 15, and Dan. 2 : 47.)* Besides this, as the vesture is here put for the armor, and the thigh is the place for the sword, the title appears to indicate the attribute of divine sovereignty as the provision both of offense and defense. The vesture dipped in blood and bearing the title, symbolizing the power of the work of atonement sustained by this attribute of sovereignty, corresponds with the figure of the saving of the man-child, "caught up to God and his throne."

We have already imagined the position of the two contending forces, gathered together as they were seen to be on the field of battle designated as the *Mount of the Gospel*.

The armies of the Word of God appear as the hosts of Jehovah did to the opened eyes of the young servant of the prophet, (2 Kings 6 : 17.) They may correspond as figures with the forces of the kings from the *risings of the sun*, (Rev. 16 : 12.) In which case, we may suppose, that the battle to be fought decides the fate of Babylon; for, the succession of time being out of the question, it is immaterial whether the fall of that city be already related or not. We suppose the destruction of the beast and that

* Compare with Ps. 45 : 3-6, 13, where the same contest and the same weapon appear to be contemplated; the king's daughter of the Psalmist corresponding as a figure with the Bride or Wife of the Apocalypse, the Jerusalem above of Gal. 4 : 26.

of his image to be coincident, and the Euphrates having been dried up, we may regard the conflagration of the city as a consequence of the defeat and perdition of the *adversary of the cross*, whose forces occupy the plain in front of the city; the drying up of the Euphrates, the summoning of the kings of the earth, and the gathering together of their forces for the battle of the great day, having been all related in the same connection.

The angel* standing in the sun, (v. 17,)—the Sun of Righteousness—is an opposite of the three unclean spirits from the mouths of the dragon, the beast, and the false prophet. They went forth as heralds to summon the earthly powers, uncertain of the result. The angel, on the contrary, perfectly acquainted with that result, summons the birds of heaven to feast upon the slain—a feast designated as the supper of the great God; a feast to be contrasted with the merry-making of the dwellers upon the *earth* on the occasion of the slaughter of the witnesses in sackcloth, and with the blood of the martyrs of Jesus, with which Babylon, the harlot, had satiated herself.

This angel “in the sun” appears to be put for a development of that divine righteousness, typified by the flesh of Christ, which, brought into comparison with the pretended merits of all earthly works of the law, exhibits their entire nothingness, and worse than nothingness, as a means of justification, (Phil. 3 : 8.)

The fowls of heaven, or rather of the mid-heaven, represent apparently elements of the law in its strictest sense, corresponding with the ten horns, by which the flesh of the harlot was consumed. These legal elements (the

* § 438.

sword of the Spirit having performed its office) eat or consume the pretensions to merit represented by the flesh of the kings, captains and others, described as composing the auxiliaries of the beast and false prophet. These auxiliaries must be also the *dwellers upon the earth*, of every rank and degree, described as fleeing to their earthly refuges in the commencement of the exhibition, (Rev. 6 : 15-17,) the *great day* of the wrath of the Lamb, there referred to, being now come.

The particulars of the battle* are not given. The armor of the beast may be supposed to be his spotted skin ; his weapons, his ten horns, (kings overcome by the Lamb,) his lion's mouth, his bear's feet, the power received from the dragon, and the influence of the false prophet, all opposites of the sword out of the mouth of the Word of God. The apostle saw, in vision, the array on both sides. The result is spoken of as a matter of course. The beast and false prophet are taken alive, *as in a snare* ; † (Gr.) "snared in the works of their own hands," (Ps. 9 : 16 ; Is. 24 : 18 ;) corresponding with the manner in which a false doctrinal system of salvation by the works or merits of man, claiming to rest upon the written word, (especially the law,) may be shown to be inconsistent with that word itself, in its spirit-sense.

The beast and false prophet are not taken alive to be spared, they are cast into the lake of fire and brimstone ; a fate afterwards spoken of as that of the second death, that from which the conqueror was to be exempt, (Rev. 2 : 11,) but to which Satan, and death, and hell, are finally exposed.

* § 439.

† § 440.

"The remnant,"* that is, the kings of the earth and their armies, are said to be slain with the sword out of the *mouth* of the rider of the white horse, and the fowls were filled with their *fleshes*. The difference between the fate of these auxiliaries and their leaders, seems to be that the first suffer, so far, only the first death, being apparently destined to undergo the judgment afterwards described; whereas, the beast and false prophet are immediately doomed to the *second* death, without having experienced a *first* death.

As slain by the sword, these principles of the earthly system are shown to be *dead*—devoid of the spirit. They are principles of doctrine not compatible with the spirit-sense of divine revelation; and the pretended merits they tend to establish, (as *fleshes*† devoured by carnivorous birds,) are manifested to be mere pretensions, incapable of meeting the requisitions of the law. Still their bones are left upon the plain, like the *dead* in the vision of the prophet, (Ezek. 37 : 1;) they are not annihilated, nor have they reached their end—there is a further trial to which they are to be exposed, and of which they are to experience the result.

The beast and the false prophet,‡ on the contrary, symbolize errors, or causes of error, too egregious to need further trial—error in spirit as well as in the letter. As such they are exposed at once to the everlasting *torture*, or trial, of the "second death:" a perpetual trial, as already de-

* § 441.

† The Greek term in the *plural* appears indicative of the variety and multitude of pretensions to merit spoken of as *fleshes*.

‡ § 442.

fined, by the Word of God in its strictly spirit sense ; that word spoken of in the Scriptures as a fire, (Jer. 23 : 29 ;) and as the fire which is to try every work, (1 Cor. 3 : 13 ;) the perpetuity of this trial being indicated by the ingredient of sulphur—a figure drawn from volcanic fires, which were supposed to owe their perpetuity to this material.

*Immediately† after this triumph of the Word of God, and apparently as a consequence of the victory, (Rev. 21 : 1,) an angel comes down from heaven, having the key of the bottomless pit. This pit was unlocked on the sounding of the fifth trumpet, (Rev. 9 : 1 ;) the key and the action of the angel on that, as on the present occasion, symbolizing a development of truth from the written word, showing the character of the pit-system, or mystery, by the exhibition of its elements. These elements were then seen to be those of the law, which under the lead of the destroyer (Apollyon) tried, or rather *tortured*, the principles of self-dependence, spoken of as men of the earth.

Apollyon we take to be a personification of Satan, who, as chief of the locusts, operated with his legal scorpions, as he afterwards is represented to operate in the person of the beast with his legal horns ; two figures representing nearly the same thing, the adversary of man being also the adversary of the divine purpose of salvation by *grace*. By the opening of the bottomless pit system, Satan was seen to be let loose upon the earthly, to which he had been driven ; his proper place even here, however, was from the beginning *the pit*, to which he is now sent back.

* The separation of chapters here, in our common version, is unfortunate, as the course of the narrative itself is uninterrupted.

† § 443.

Meantime the pit has been, figuratively speaking, open during the whole reign of the beast, the birth of the man-child and the ejection of the great dragon from the divine counsels being known only in heaven.

Thus, though operating in the earthly system under these several characters, the power of Satan is in fact confined to the bottomless pit system; a mystery now about being developed. As the ruling element of that system, Satan overcame the two witnesses, but it was because they were in sackcloth. Under the figure of Apollyon, Satan employed the whole force of the locust host in darkening the Sun of Righteousness—excluding from view the remedy for the disease of sin. Under cover of the ten-horned beast, with the aid of the false prophet, or false interpretation, and of Babylon, the image of the beast, he perverts the elements of the earthly system, to establish the reign of the beast, which is in reality his own. Finally we find him as the dragon, or great serpent, and as one of the triple alliance sending forth his emissaries to summon the kings of the earth and of the world, to the battle of the *great day*; a battle which proves to be the final contest between the Word of God and the adversary of the cross of Christ; or, which is the same thing, between the divine plan of salvation by *grace*, and the pretended champion of the law—the legal accuser himself.

The other members of the alliance having been dealt with, the doom of Satan now remains to be exhibited. The angel having the key, lays hold, it is said, of the dragon,* the old serpent, and Satan, binds him with a

* § 444.

*great chain** for a thousand years,† casting him into the bottomless pit, where he is locked up and a seal set upon him, that he should deceive the nations no more till the term of his imprisonment is fulfilled.

The use of the key, in the first instance, was to *unlock* the pit for the purpose of showing the tendency of its elements, and the power of their chief. The use of the key, in the second instance, is to *lock* the pit, showing by the chain (of principles) that the mystery of error, (the adversary of the cross,) the false prophet, and the image of the beast, being overcome, it is only in the bottomless pit that Satan can have or can exercise his power; equivalent to showing that a system, or plan, of salvation, which has not Christ for its foundation, (there being no other foundation,) can afford no resource from the power of the broken law, or from the legal spirit of accusation enforcing the penalty of the law.

Satan, it is said, is locked up in the pit to prevent him from deceiving or deluding the nations,‡ (Gentiles.) The inhabitants of the earth are not here, or subsequently, spoken of as such, having been all slain, of every rank and degree, from the king to the slave, by the *oral* sword of Him that sat on the horse. Satan, of course, can no more make use of them, but there yet remains the other class, capable of being influenced or perverted, by him—principles derived from the literal or carnal construction of revelation, and as such termed *Gentiles*. It is only by showing that Satan, or the principle of legal accusation,

* A logical chain—a concatenation of certain truths of divine revelation, showing the proper place of the element of legal accusation. See *Addenda*,

† § 445.

‡ § 446.

belongs to the pit system, that these elements of the letter can be preserved from becoming, like the beast, adversaries of the cross of Christ. For this reason, it is manifested that this old serpent is bound in the bottomless pit for a thousand years.

Assuming the asseveration of the mighty angel, (Rev. 10 : 6,) that there should be time no longer, to be applicable here, as elsewhere, we consider the term, a thousand years, with its subsequent use, a figure of parallelism, or coincidence, as in the case of the twelve hundred and sixty days, or forty-two months. The term is repeated, in this connection, six times, which would appear unnecessary, but for the purpose of the parallelism supposed. So long as Satan is confined to the bottomless pit, the witnesses for the truth rule, or reign, as judges—*living and reigning with Christ*;^{*} and the *Gentile* elements of literal construction are not perverted by that of legal accusation; and, so long as this is the case, the erroneous principles, represented as slain by the sword of the Word, will remain manifested as dead—not having the spirit. On the other hand, whenever and wherever the element of legal accusation (Satan) does not appear confined to the bottomless pit system, then and there these doctrinal errors will be resuscitated.

It will be perceived by the representation here (v. 4–7) that what is termed the *first* resurrection, is *first* in kind, not in order of succession, for it is not succeeded by a second resurrection, nor is any mention made of a second resurrection. There are two classes of subjects contemplated in the passage—the faithful witnesses, who suffer one

* § 450.

death and enjoy one resurrection ; and the enemies of the truth, who undergo one resurrection and suffer two deaths, the first and second. The first death is that in which the elements of doctrine symbolized are either wrongfully or rightfully made to appear destitute of the spirit, (its life or blood,)—slain, slaughtered, or killed. The second death is that in which the doctrinal principles symbolized are adjudged to be entirely inconsistent with, and to form no part of, the divine plan of redemption, (the book of life,) and, as such, are doomed to the *everlasting* test or trial of the word of God, symbolized as a lake of fire.

The souls under the altar* were wrongfully deprived of their life, or spirit-sense, by the *dwellers upon the earth*; but this life is restored to them as a consequence of the triumph of the Word of God, by the sword of his *mouth*, and in consequence, perhaps it may be added, of the confinement of Satan to the pit, by which in their turn they become judges. This is to them accordingly their first, as it is their only, resurrection, for they suffer no second death.†

Those slain by the sword of the Spirit, are rightfully manifested to be without the spirit, being principles resting upon the earthly platform of dead works, which manifestation is their first death. From this death they are raised to judgment. This is to them a first and only resurrection, but not that *kind* of first resurrection, which is

* §§ 448, 449.

† We do not mean to apply these remarks to what is said of a judgment to come in other portions of the sacred writings. We confine our views of what is said of death and resurrection here altogether to the purport of this unquestionably figurative vision.

termed "blessed and holy." Thus raised, and judged, and found not to correspond with the contents of the book of life, or of the Lamb's book of life, they are adjudged to the second death. According to the promise to the *conqueror* in the epistle to the angel of the Smyranean church, the action of the second death is to *unjustify* ("hurt") the subject exposed to it, (Rev. 2:11;) the same term as that denoting the effect of withholding the winds of the earth, (Rev. 7:2, 3.) This last trial by fire shows the entire want of any element of justification, in the doctrines or principles submitted to the test of a comparison with the word of God *in its proper sense*.

The several appellations given to Satan, (v. 2,) indicate the nature of the deception he practises. As the dragon, we are reminded of his disposition to devour the man-child, (the element of propitiation,) and of his effort by a flood to carry away or destroy the woman, (the symbol of God's plan of redemption.) As the *old* serpent, we see in him the tempter of the woman in paradise, bringing the law into operation by the knowledge of good and evil. By the appellation of the devil, he is designated as the accuser or prosecutor acting under the broken law; and as Satan he is the adversary of men, (perverting the straight ways of the Lord for the purpose of drawing away disciples from the faith in Christ, Acts 13:10,) not openly, but as preaching another gospel than that of Jesus Christ, (Gal. 1:6-9.)

The Greek word translated *thrones** in this connection, (Rev. 20:4,) is applicable to any kind of seats. The kind contemplated must therefore be judged of from the context, or occasion upon which the term is employed. Here,

* § 447.

they evidently signify tribunals of judgment; the souls occupying these tribunals as judges being elements of gospel truth, free from any taint of the error represented by the beast or his image, (Babylon,) and free from any feature of false doctrine or mercenary principle, characterized as the *beast-mark* of hostility to the *cross* of Christ. These pure gospel elements are here represented as *criteria*, acting as judges, (standards of comparison,) by which the character of all doctrines is to be tried. The figure corresponds with the promise of Jesus to his disciples that they should sit on twelve thrones, (seats,) judging the twelve tribes of Israel; a promise virtually fulfilled in the action of the New Testament upon the Old.*

The souls to whom judgment is given, are the blessed and holy, who have part in the first resurrection, and on whom the second death has no power. They are priests of God and of Christ, and reign with him in the same sense as they are judges. As priests they are principles of doctrine essential to the right worship of God, "in spirit and in truth;" and as ruling elements they coöperate in exhibiting the attribute of divine sovereignty in the work of salvation through the vicarious sacrifice of Christ. They are priests and kings in the sense in which the four living creatures and twenty-four elders speak of themselves as such, (Rev. 5 : 10,) opposites of the kings of the earth and of the false prophet.

So long as these elements of doctrine rule, Satan is confined as by a great chain to the pit; whenever and wher-

* Matt. 19 : 28; Luke 22 : 30. That is, in the new creation, (regeneration,) where all things are made new, (Rev. 21 : 5,) compare with Ps. 122 : 5.

ever* this is not the case, then and there Satan is let loose, (Rev. 20 : 7,) operating (as already suggested) in perverting principles, drawn from the letter or carnal interpretation of the written word. The principles of self-dependence, derived from the earth, or earthly system of works, have been destroyed, as we have seen; but the earth itself still remains. These elements of carnal construction are accordingly drawn together from all quarters of the earthly platform, (Gog and Magog.) The figure is apparently taken from the supposed incursion of tribes of barbarians, but without reference to any particular event in the history of the world. A new host takes place of the *dwellers upon the earth*, standing in the relation of Gentile errors to Jewish errors: their “number as the sand of the sea.” (See Appendix C.)

We must judge of the nature of these errors by the object against which their hostility is directed.† Under the conduct of Satan “they went up on the breadth of the earth and compassed the camp of the saints and the beloved city.” Satan may be supposed to act here without his horns, having given them to the beast, and the beast having gone into perdition; the power of the horns also as kings having been overcome by the Lamb. The platform of works, the earthly basis, still remains, and these Gentile elements, acting on this basis, may be supposed to represent all the plans, or “many inventions,” the ingenuity or vain imagination of man can devise as substitutes for God’s purpose of salvation by sovereign grace, or of justification through the merits of Christ. The divine purpose of grace, accordingly, is spoken of as “the beloved

* § 451.

† § 452.

city," or "camp of the saints," which these Gentiles, under the conduct of Satan, are now about to besiege, (v. 9.)

The object of hostility is not religion in general, or even the Christian religion in general; as the errors contemplated throughout this vision are not those out of the visible Church, but those in the Church. It is the peculiar feature of the Christian religion, comprehended in what is commonly called the covenant of *grace*, against which these Satanic and Gentile elements are arrayed.

The camp of the saints and the beloved city* are nearly interchangeable terms, or differing only as the outworks of a fortified place are to the citadel—two figures of the same thing, each affording its peculiar illustration. The camp of the saints, as a figure, directs our attention to the elements or principles of the divine plan of salvation, (the holy ones.)† The beloved city sets forth the aspect in which that plan is regarded by the Maker of it himself. It is called *beloved*, because the economy of salvation by *grace* is the beloved plan of Him with whom judicial vengeance is a strange work. It is called *beloved* in fulfillment of the promise referring to the same plan, "Thou shalt be called *Hephzibah*, (my delight,) for Jehovah delighteth in thee." (Is. 62 : 4.) Under a like aspect, apparently, the name of the apostle John, signifying the *grace* of God, affords us a symbolical reason for his distinction as the *beloved* disciple. As the camp of the Israelites in the wilderness corresponded with the old city of Jerusalem

* § 453.

† These saints may be supposed to be the souls under the altar, judges in the first resurrection, while Satan is confined. When he is loosed, the holy ones are put on the defensive, and are thus represented as in camp.

after it was built, (two figures of the same old dispensation,) so the camp of the saints and the beloved city of the Apocalypse are both figures of the new dispensation.

The power of the beast having been brought to an end by the victory of the Word of God, the forty-two months of his continuance has of course expired; and consequently, according to the use we make of that *symbolical* term of time, in the present stage of the representation, the Gentiles do not now *tread the holy city under foot*, and not having possession of the city, we may presume they no longer have possession of the court of the temple, (Rev. 11 : 2-10.) For the same reason, the two witnesses no longer prophesy in sackcloth, nor do the dwellers on the earth rejoice over their dead bodies, but the same *Gentile* elements once in possession of the holy (the beloved) city, have now, under the conduct of Satan, compassed it, with the purpose, we might say, of obtaining a repossession, carrying it by assault. In this purpose they are defeated. *Fire** comes down from God out of heaven and devours them, as the ten horns devoured the flesh of the harlot and burnt her with *fire*—fire from heaven being a figure of the revealed word of God. These Gentile elements, principles of doctrine derived from literal and carnal views of the written word, are perverted by the devil to elements of accusation, directed against God's plan of salvation. As there were false accusers in the days of the apostles, apparently charging the faith in Christ with its tendency to licentiousness, (1 Peter 3 : 16,) and as Satan accused the brethren in heaven, who overcame him by the blood of the Lamb, so, in this attack upon the beloved

* § 454.

city, (the divine plan of *grace*,) the accuser and his forces are overcome by a full revelation of that vicarious arrangement, by which Jesus Christ "destroyed him that had the power of death, that is, the devil," (Heb. 2 : 14 ;) the destruction alluded to corresponding apparently with that described in the vision.

The devil, which deluded these Gentiles, was cast into the lake of fire to be tormented (tortured) day and night, for ever and ever. The Gentile elements now destroyed by *fire*, appear to have come to their final end ;* but the leading element of accusation is continued in existence, always to be under the trial compared to the torture of the rack, exposing his true character and designs—an exposure sufficient to counteract his delusive practices.

As the fire *from God* out of heaven represents an external power by which the camp of the saints and beloved city are delivered from the power of Satan, we may presume the truth developed effecting this deliverance, to be the attribute of divine sovereignty; the element from which the BELOVED PLAN itself proceeded. So, in the case of the man-child, when (as if in a last resort) caught up to God and his throne, he was saved from the dragon's mouth; here (as in the last resort) the city is saved by an equivalent operation. As if it were said in answer to all objections to God's plan of salvation by grace, that he is a sovereign, and as such he has a sovereign right to do as he will with his own, having the same right over his creatures, that the potter has over his clay, (Rom. 9 : 20, 21.)

* "As the tongue of fire devoureth, and the stubble and the flame consumeth the chaff." (Is. 5 : 24.)

This supposition seems to be confirmed by what follows ; for simultaneously with the overthrow and perdition of Satan and his Gentile host, the apostle sees “ a great *white* throne,* and Him that sat on it, from whose face the earth and the heaven fled away, and there was no place for them.” As we have before remarked, the Greek term translated *throne*, applies to a seat of any kind, and its meaning must be judged by the context. Here the fleeing away of earth and heaven from the face of Him that sat on the *throne*, is sufficient to show that the exhibition is that of divine sovereignty ; as it is by this attribute of sovereignty that the Supreme Ruler has the right to abolish the old dispensation, (that of the law,) in order to give place to the new economy, (the dispensation of grace.)

We have noticed that, although *the dwellers upon the earth* were overcome and slain in the great battle with the beast, the earth, or platform of works, still remained, and accordingly Satan and his host of Gentiles went up “ upon the breadth” of it, against the camp and beloved city. They were destroyed by a development of the attribute of divine sovereignty, (figuratively *fire* from God out of heaven.) By the same development, in connection with an exhibition of the *enthroned* Word of God, this platform of works is now abolished for ever.† As if we should say that where, or when, God’s purpose of salvation, or justification by grace, is manifested to rest upon the attribute of his perfect sovereignty, there, or then, there will be no room, or place, for the supposition of a system of justifica-

* § 455.

† § 456.

tion, or salvation, by the works or merits of man, or by works of the law.

The distinguishing characteristic, of *shining white*, given to the throne, indicates the presence of the rider of the white horse, (the Word of God,) the conqueror of the beast and his allies: he is now elevated to the throne, as a result of his victories; in other words, he is, as afterwards manifested, the sovereign God himself,* as there is, in fact, no distinction of *being*, between the Word of God and God, any more than there is between the "King of kings and *Lord of lords*," and the Supreme Ruler of the universe.

It is evident that the heaven spoken of as *fleeing away* with the earth, is not the heaven to which the apostle was called up; he is still in that position where he sees the great white throne; but the heaven fleeing away is the earthly heaven, "the heavens which are now," (2 Peter 3 : 7.) As we have noticed, in speaking of the heavenly bodies, commonly so called, the earth was regarded by the ancients as the centre of that system which we now term the solar system—whence that earthly system had its heaven, in allusion to which the view of divine revelation, peculiar to a system of works, is symbolically represented as *fleeing away*, together with the *platform* of works with which it is connected. There is no place for either of them, where the word of God is exhibited, resting upon the attribute of his perfect sovereignty, (Rom. 11 : 6.) It is in the same sovereign capacity that the

* The element of divine sovereignty could not be displayed till the opposing elements of that divine sovereignty, the beast, the false prophet, and Satan, were overcome.

Word of God is now represented as exercising the prerogative of judge, and not only as judge, but also as executor of his own judgment, (Heb. 4 : 12.) Judgment was before said to have been given to the souls of them that were beheaded for the witness of Jesus; but these may be considered only inferior courts, having but a limited power, whereas the throne, as in ancient times, is to be considered a court of last resort; as Paul appealed from the court of the Roman governor to the judgment of Cæsar.

I saw, says John, the dead,* small and great, stand before *the throne*†—the throne representing the attribute of divine sovereignty; *he* that sat on the throne being the Word of God, that is, the divine purpose of salvation impersonated in Christ, as revealed in the sacred Scriptures. By this word, or purpose, involving and resting on the attribute of divine sovereignty, all elements or principles of faith or doctrine are to be judged; and these principles we suppose to be *the dead* alluded to, personified as seen standing before the great white throne.

The phrase “small and great,” directs our attention to the enumeration of the hostile multitude, “small and great,” (the remnant,) slain by the sword out of the mouth of the rider of the white horse. By that death these principles were manifested to be destitute of the *spirit* of the word, the analogy being drawn from the separation of body and spirit by natural death. They are now to be judged by a further standard. As the multi-

* § 457.

† Our common version has this “before God,” but approved editions of the Greek, warrant our use of the word *throne*, which at the same time appears most in keeping with the whole tenor of the vision.

tude, "small and great," they comprehend the dwellers upon the earth, of all classes, from the king to the slave—those that were described in the panic scene as seeking a refuge from the wrath of the Lamb. They comprehend also the worshippers of the beast—those that received his mark, and those that "gnawed their tongues with pain" when his kingdom was full of darkness.

We do not include the Gentile host, (Gog and Magog,) because they are said to have been devoured by fire from heaven, which seems to be a figure equivalent to that of the *second death*; besides that these are only mentioned as *nations* of the earth, without the appellation of small and great.

On the other hand, the last we read of the 144,000 sealed ones, is that they were on Mount Zion singing the song of the redeemed; and we suppose those enjoying the *first* resurrection to comprehend all before spoken of as saints or holy ones, including "saints under the altar," and "saints and prophets" whose blood was found in the ruins of Babylon. As these were not subject to the second death, we do not suppose them to appear in this judgment scene.

Taking these particulars into view, as there is but one class of *dead* mentioned here,* we suppose these dead to be all representatives of that class of false doctrines, or principles of doctrine, which are inconsistent with God's plan of redemption; such, perhaps, as are spoken of by the apostle Paul as "dead works," (Heb. 6 : 1 ; 9 : 14.)

* On this account it will be perceived that the scene described here differs essentially from those elsewhere given in the New Testament of the last judgment.

“And (Gr.) *books** were opened, and another book was opened, which is of *the* life,” (the life of the Lamb understood.) In the original, there is no article preceding the word *books* when first mentioned; as if the reference were to some particular books. “The book of the life,” or, as it is elsewhere termed, “the Lamb’s book of life,” or, according to the Greek, “the book of the life of the Lamb,” as already suggested, we take to be one of the figures by which the plan of redemption, through the vicarious sacrifice of Christ, is symbolized. Opposite to this, are all the books, or plans, of human device, or of vain imaginations, pretending to set forth a way of salvation, or justification, through the works or merits of man. These books, accordingly, are opposites of the book of life, or of the Lamb’s book of life, which is here spoken of as the standard of judgment.

The Lamb’s book of life we suppose to have a particular reference to his vicarious sacrifice, as the indispensable element of the way of salvation. The *dead* to be judged, we take to be principles of doctrine, or the doctrines themselves, contained in the books alluded to. These are brought into comparison with the contents of the Lamb’s book of life, and being found inconsistent therewith, (the Word of God, exercising the attribute of divine sovereignty, being the judge,) they are condemned to the everlasting trial of the revealed word, *in its spirit sense*, as in a furnace, (the lake burning with fire and brimstone,)—the fire that is to try every work, (1 Cor. 3 : 13.)

* In our former work we have supposed these books to be put for the law and the prophets, constituting, with the book of life, the *criteria* of judgment; but subsequently, giving more weight to the absence of the article in the original, (Rev. 20 : 12,) we consider them opposites of the book of life.

“And the dead” (these dead principles) “were judged out of the things written in the books.” These things written in the books, being the doctrines taught by these principles, they are judged according to their purport or tendency, (their works.) The term books, of course, is a figurative one, being put for plans, or human inventions, of the way of salvation, opposites of that contained in the book of life; as it is said, God created man *upright*, that is, in a *position of justification*, “but they have sought out many inventions,” (Ecc. 7 : 29.) These inventions and their elements, not corresponding with the divine plan of salvation by grace, through the vicarious sacrifice of Jesus Christ, are doomed to the same trial, by the revealed word, (as by torture,) as that to which the beast, and false prophet, and Satan, and death, and hell, themselves are condemned.

The crisis of this judgment scene, appears to be that alluded to as “the time of the dead,” in the chorus, (Rev. 11 : 18,) immediately succeeding the sounding of the last trumpet, as it is also a result of the effusion of the seventh vial upon the *air*; the *time*, also, of giving reward to the prophets and saints, by manifesting the truth and correctness of their testimony, as in the promotion of the souls beheaded to tribunals of judgment; and the *time* of destroying the corrupters of the earth—the beast, the false prophet, and their auxiliaries. Referring also to Rev. 13 : 8, we find the dwellers upon the earth are those whose names are not written in the Lamb’s book of life, the 144,000 sealed ones being on Mount Zion with the Lamb, as subsequently seen by the apostle.

The Greek term rendered *the dead*, in our common ver-

sion, signifies, primarily, the body of an animal deprived of its life or spirit, and is thus an appropriate figure of a doctrine, or doctrinal principle, derived from a literal or carnal interpretation of written revelation. As such, the *dead* here are those who died in the sea at the sounding of the first trumpet; those who died from drinking of the bitter waters of *Wormwood*; those that were killed or slain by the cavalry from the river Euphrates, on the sounding of the sixth trumpet; those that were killed by the fire from the mouth of the witnesses in sackcloth, and the seven thousand slain by the earthquake, (Rev. 11 : 13;) although these last, according to the Greek, are distinguished as the *names* of men. Those of the opposite class, killed under the influence of the false prophet, for not worshipping the beast, are necessarily to be found amongst the blessed and holy, enjoying the privilege of the *first* resurrection, (Rev. 20 : 4.)

We do not consider the New Testament only, as constituting *the book of life*. We suppose this book to represent all that is revealed, or comprehended, in both Testaments, in relation to the vicarious sufferings of Jesus Christ; both Testaments setting forth that divine plan of redemption by which all other plans, and the principles of all others, are to be judged. On the other hand, it is to be noticed that it is only by being found amongst the contents of the *book of life*, that any are saved from the second death: being found in the other books is of no avail.

“And the *sea** gave up the dead which were in it:” the *sea*, that was not to be *unjustified* till the 144,000 were sealed; the *sea*, the *third* of which became blood

when the great burning mountain was cast into it; the sea upon which the right foot of the mighty angel was placed, and against the *inhabiters* of which, as against those of the earth, the *wo* was pronounced; the sea out of which the ten-horned beast, the adversary of the cross of Christ, was seen to arise; the *sea* upon which, or concerning which, the second vial of wrath was poured out, causing it to become as the blood of a carcase, and every living soul dying in it; and the *sea* into which the stone like a millstone was cast, no more to be found at all, as a simile of the eternal destruction of Babylon. This *sea*, "with its waves roaring," we have throughout considered a figure of the vengeance of the broken law. This sea now gives up apparently those who have been represented as having died in it—"its dead," (Rev. 8 : 9,) principles of doctrine, such as of self-justification, or self-dependence, which have suffered the first death, in the manifestation of their inconsistency with the *spirit* of the written word, and their consequent incapacity to meet the requisitions of the law; they are now to undergo the second trial, that of comparison with the contents of the Lamb's book of life—God's plan of salvation through the vicarious sacrifice of Christ.*

* We use the expression *vicarious sacrifice* of Christ here, and elsewhere, in preference to that of the *atonement*, as being more comprehensive, according to our association of ideas. The atonement of Christ, typified by the blood and water shed upon the cross, we apply to the removal of the guilt of sin, thus saving the sinner from merited punishment, but leaving him unentitled to any thing further than the benefit of this escape. The *vicarious sacrifice* of Christ comprehends, besides this atonement, the offering up of the righteousness, or merit, of Christ (typified by the body of his flesh, offered upon the cross as upon an altar) in behalf of the saved sinner, thus entitling him to the further benefit of eternal life. The merit of the *divine* righteousness,

The *sea* is not represented as being itself condemned. It is a legitimate element for a certain purpose, and having accomplished this purpose, it is, as afterwards said, to be no more met with. Death and hell, on the contrary, not only deliver up their dead, but they themselves, also, are cast into the lake of fire, which is the second death.*

The same death was seen on the opening of the fourth seal, going forth on the *pale-green* horse, and the same hell followed with him. They were represented as inseparable companions, as closely connected as the condemnation of man is with his position under the law, or physically, as death is with the grave. They are not afterwards represented as having acted in the character first described, but wherever the state or condition of *death* is alluded to throughout the vision, there we may suppose the rider of the pale-green horse to have acted his part with hell, his coadjutor. They are spoken of in the commencement of the revelation as a mystery, of which the One like unto the Son of Man has the keys, (Rev 1 : 18.) As a figure they seem to be very nearly equivalent to the bottomless pit; there would have been something incongruous, however, in the representation of casting the bottomless pit into the lake of fire; they are here, therefore, spoken of as warriors, and in keeping with that figure they experience the fate depicted.

so offered in behalf of the disciple, and *accounted his*, becomes to him that inheritance, the reward of which is everlasting bliss, such as "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive." The principles of the whole of this blessed *mystery* constitute, we apprehend, what is termed the book of life, with which all other books, mysteries, or doctrines are to be compared.

* § 460.

As before remarked, the same subject often requires a variety of figures to illustrate different features of its character; at the same time, whatever this variety may be, there is in the sacred writings a certain regard to congruity in the treatment of each figure.

To exhibit the power by which the death and hell *mystery* is sustained, it was necessary to represent its dependence upon the system represented by the *pale-green* horse; as it was necessary that the same mystery should be symbolized by combatants, to illustrate its hostility to the Word of God, or divine plan of salvation. To throw light upon the hopeless character of the mystery, required the figure of a bottomless pit—a system of faith or hope without a foundation. Again, to show its inconsistency with the mystery of the Gospel, the two combatants appear as criminals tried and condemned at the bar of divine sovereignty, for their rebellious opposition to the purpose of the vicarious sacrifice of Christ, and thus, as rebels taken in arms, doomed to the everlasting torture as by fire of the second death.

Death and hell themselves constitute the *first death*; it is therefore only to the *second* death that they can be subjected; as it is only by the exhibition of the mind (Word) of God, involving the attribute of divine sovereignty, that the power of death and hell is overcome; as it is said, "It is God that justifieth, who is he that condemneth?"

The mystery, or system, of death and hell comprehends all the legal and condemnatory principles referred to in the saying of the apostle Paul "I was alive without the law but when the law came sin revived and I died:" the death alluded to being a position under the law—a death

in trespasses and sin, necessarily followed by condemnation. The principles constituting this position, we take to be the *dead* which death and hell deliver up to be judged by comparison with the Lamb's book of life.

The sea, death, and hell, are judged *each* according to their works.* These several systems, or mysteries, are judged according to the tendency of their respective principles—tendencies exemplified in the operations of the locusts from the bottomless pit, and of the horsemen from the Euphrates, and consequently inconsistent with the contents of the Lamb's book of life.

The doom of the sea is not mentioned, but, as appears afterwards, it is, figuratively speaking, condemned to banishment, as an element incompatible with the new state of things—the new heaven and the new earth.

The fate of death and hell corresponds with the triumph alluded to by the apostle Paul, "Death is swallowed up in victory. O death, where is thy sting? O hell, (*hades*,) where is thy victory?" (1 Cor. 15 : 55.)

The ascendancy of the Lamb's book of life over these condemned elements, corresponds with the victory ascribed by the same apostle to our Lord Jesus Christ. In this apocalyptic scene, the power by which these elements are condemned, is ascribed to the occupant of the *white* throne, (the Word of God;) but, as we shall see, there is no discrepancy here, the result showing that Word, and the Book of life, and the Lamb, to be *one*; as these are seen also to

* The expression of our common version, Rev. 20 : 13, "every man," does not seem warranted by the original, the term there employed signifying *each*, referring, as we apprehend, to the three personifications mentioned in the same verse.

be one with Him that sat upon the throne at the commencement of the vision, (Rev. 4 : 2, 3.)

Any one, it is added, not found written in the book of life, was cast into the lake of fire.* The same personification of principles we conceive to be continued here. This *lake of fire* is something into which death and hell are cast, and death and hell are mysteries, or systems of doctrine. The lake of fire must be, therefore, something by which such mysteries may be acted upon. On the other hand, the term *any one* must apply to things like these mysteries, capable of being subjects to the same action. Here, therefore, as elsewhere in the Apocalypse, we consider the *fire* in question, to be the fire of the written word, operating as an unceasing *test* upon every doctrine, or doctrinal element, exposed to its power—the trial, ever going on, of false doctrines and false principles with the revealed word of God in its proper sense.

Corresponding with the triumphant song of the *chorus* on the sounding of the last trumpet, (Rev. 11 : 18,) the elements of doctrine, which have “corrupted” the earthly system, (perverting the use of the law to the establishment of a self-righteous plan of self-justification,) are now themselves doomed to *corruption*; their destruction by the test to which they are exposed, being manifested.†

NOTE.—The whole of this judgment-scene, as well as the sentence afterwards pronounced (Rev. 21 : 8) upon the fearful and unbelieving, and others, and the exclusion of certain things (principles or elements of doctrine) from the holy city, (Rev. 21 : 27, and 22 : 15,) we consider exhibitions of the same wrath of the Lamb, or wrath of God, before represented under different figures or symbols; the subjects condemned to the lake of fire in this judg-

* § 461.

† § 462.

ment-scene comprehending those to which we have alluded as afterwards enumerated.

These several representations, therefore, are not to be looked upon as applicable to successive events; they are so many illustrations of different features of the same errors, and of the different tests by which their enormity is exposed. The destruction of Babylon by the ten horns and by fire, is an exemplification of her fall, proclaimed in the mid-heaven, (Rev. 14 : 8,) and the fate of those cast into the lake of fire, (Rev. 20 : 15,) is a fulfillment of the prediction concerning the worshippers of the beast and his image, and those receiving his mark in the forehead or in the hand. (Rev. 14 : 9, 10.)

The subjects slain by the sword *out of the mouth* of the Word of God, are manifested to be devoid of the spirit of revelation: ("not having the Spirit," Jude 19.)

The same subjects, by their exclusion from the holy city, are manifested to be inconsistent with the divine plan of salvation.

The same, also, condemned, as not being found in the book of the life of the Lamb, are manifested to be principles inconsistent with the vicarious sacrifice of Christ.

And the same, as doomed to an everlasting trial by the standard of written revelation, in its true sense, are described as cast into the lake of fire and brimstone.

The slaughter, the second death, and the exclusion from the holy city, are thus three figures of the execution of the same wrath upon all erroneous doctrines. These errors, being such as are prevalent in professedly Christian systems of faith, symbolized by certain churches, their destruction is a pre-requisite to the new views about to be presented.

Although this scene has been almost universally taken to be an exhibition of the last judgment, in the ordinary acceptance of the term, we do not apprehend it to have been so intended; except that there may be a certain analogy between the doctrinal judgment here supposed, and a judgment to come in a more literal sense. For the latter we are to have recourse to other portions of the sacred writings, where there is no lack of evidence upon the subject. Our own impression is, as we feel bound to add, that the sentence of that judgment is virtually passed upon every individual immediately upon the change from the present to the next state of existence.

The language and representations of the Scriptures are admitted to be frequently those of accommodation, (anthropological;) and in whatever terms the subject of a future judgment may be presented to our minds, the same scriptures warrant our presuming that the Searcher of hearts, from whom no secrets are hid, can have no occasion to wait a distant period, when his mind will be made up as to the merits or demerits of any of his creatures.

Scene: THE NEW HEAVEN AND THE NEW EARTH.

“And I saw,” says the apostle, “a new heaven and a new earth;”* or, as it might be rendered, according to the Greek order—I saw heaven new and earth new. The change is an effect of the pouring out of the seventh vial upon the *air*. Truth itself is unchangeable, but error seen through a false medium may appear truth; that medium being changed, truth appears as it is, and error vanishes. The scene presented is equivalent to a manifestation of the substitution of the new dispensation for the old, alluded to Heb. 8 : 13. Prior to the effusion of the seventh vial, from a false construction, the covenant of grace had appeared to be one of works, or partly such; that construction being now corrected, (the air purified and the false prophet gone to his last trial,†) all opposing elements having been overcome, the divine plan of salvation appears in its true light.

The old earth and heaven had fled from the face of Him who sat upon the great white throne; all legal views of the Gospel economy being unable to withstand the exhibition of the Word of God, (the divine purpose of grace,)

* The chapters should not have been separated here, (Rev. 21 : 1,) for the subject is immediately connected with and resulting from the *matter* just exhibited. There is no pause in the representation—the scene only is changed. (§ 463.) As the confinement of Satan to the *pit* was a result of the victory over the beast and false prophet and their forces, so the appearance of the new heaven and new earth, of the Bride and of all things new, is a result of the judgment-scene just witnessed, as well as of the doom of Satan, death, and hell to the lake of fire.

† That woman Jezebel also being in effect cast upon a *bier*. (Rev. 2 : 20.)

when seen to be sustained by the attribute of divine sovereignty.

In this new view, too, there is no more *sea*. Death, and hell, and Satan, having gone into perdition, the position under the broken law ceases. The accuser being deprived of his functions, the element of judicial wrath is abolished. The sea, as we have noticed before, after having given up its dead, is figuratively *banished*, its continued existence being incompatible with the new order of things, (Rom. 8 : 1.) All principalities and powers hostile to the conqueror (the Word of God) having been put under his feet, we are now to contemplate his triumphant position.

As the old earth was considered the platform of a pretended justification by works of the law, the new earth may be taken to represent the platform of justification by grace, through the vicarious sacrifice of Jesus Christ. The products of the old earth were to be compared to the thorns and thistles spoken of (Gen. 3 : 18) as the destined reward of man's labor by the sweat of his brow—mere pretensions of merit, destitute of the *bread*, or means, of eternal life. The inhabitants of the *old* world, we have uniformly taken to be the principles of this system of works—principles of action emanating from mercenary motives, such as must necessarily actuate those who go about to establish their own justification, or salvation, "by works of righteousness which they have done."

The product of the *new* earth is that which yields the true bread of eternal life—the righteousness of Jesus Christ, together with his vicarious suffering, or atonement, (the water of life.) The difference between the products of the two earths, corresponds with that between the

leeks, and garlic, and flesh-pots of the land of bondage, (Num. 11 : 5,) and the milk, and honey, and abundance of wine, and oil, and wheat, of the promised Canaan. The apocalyptic *inhabiters* of this *new* earth must be, therefore, such principles as can emanate only from a position in which the motive of conduct is necessarily that of gratitude or love: as in the case of a beneficiary, who has obtained every thing he can possibly wish or hope for; having no occasion for fear or dread, his only motive of conduct must be that of gratitude towards his benefactor.

Such is the position symbolized by the new earth, or land—the land of promise. Death, and hell, and Satan having been overcome, there is nothing to apprehend from them, and there is no more *sea*—no judicial element of wrath: all causes of fear are removed. The abundant provision for eternal happiness, comfort and safety of this new earth, remains yet to be exhibited, as we shall find it to be in the particulars given of the holy city; this being but another figure of the same position.

As before remarked of the ancient astronomical system, that the earth was considered the centre about which the heavenly bodies (commonly so called) moved as satellites, so the new heaven is to be considered in relation to the new earth. The sun of the new heaven is now seen to be a Sun of Righteousness, with healing in his wings; an opposite in its action of that sun to which power was given to scorch men with fire. The moon of the new heaven is, like that seen by the apostle in heaven, the harbinger of glad tidings, (Rev. 12 : 1;) differing from that which, with the sun and stars, was smitten (in the *third* sense, Rev. 8 : 12,) so as in that sense to be darkened.

The stars, also, are no longer dragged from heaven to earth by the tail of the serpent. These elements of revelation all appear under a different aspect. As the apostle saw heaven new, so he sees all these heavenly bodies *new*; equivalent to a change in the views of one who has been brought out of darkness into marvellous light, (1 Peter 2 : 9.) All the elements of divine revelation pertaining to God's plan of salvation appear now in a new light.

As a consequence of this new aspect of heaven and earth, the apostle saw* also, "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." From what is elsewhere said, the inference is indisputable, that this holy city, thus seen descending from heaven, is the Wife announced by the last heavenly chorus as arrayed in fine linen, clean and white, prepared for the marriage feast, (Rev. 19 : 8.) She was then so made ready in heaven; she is now revealed from heaven; the Bride or Wife of the Lamb is accordingly the *New Jerusalem*; the "Jerusalem which is above," spoken of by Paul, as one of the two covenants, or testaments, typified by Sarah, the wife of Abraham; and an opposite of the old Jerusalem, which, in the time of that apostle, was in bondage to the Romans, and which was typified by the bond-woman of the patriarch. The holy city, the Wife of the Lamb, is, accordingly, the new covenant—the covenant of grace—the new arrangement, or dispensation, succeeding the old or legal dispensation. In other words, the New Jerusalem, the Wife of the Lamb, is a figure of the divine purpose of salvation by

* §§ 464-467.

grace—the Word of God—the Word impersonated in Jesus Christ, and the same Word of God which, under the figure of the conquering rider of the white horse, overcame the beast and false prophet, and the kings of the earth and their armies. That Word we have seen as the conqueror going forth with his covenant bow, as the reaper of the earth on the white cloud, as the Judge upon the great white throne; and now we see the same Word as the Wife of the Lamb and the New Jerusalem.

As the Wife of the Lamb, the New Jerusalem and the Lamb are identified; the man and his wife being one flesh. The New Jerusalem and the Word of God are two expressions of the same thing. The Word of God is thus identified with the Lamb; and all that is understood of the holy city and of this Word, is also to be predicated of the Lamb. So, as Jesus Christ is elsewhere declared to be the *Word made flesh*, Jesus and the Lamb are here identified as that Word of God, impersonated in the Lamb slain from the foundation of the world; whence, all that is to be understood of the New Jerusalem, is to be understood of Jesus Christ: as the one represents the divine purpose of salvation by grace, (the new covenant,) so the other is the impersonation of that covenant, or divine purpose. Thus far Jesus Christ is revealed or unveiled, but there is a step beyond this yet to be exhibited.

On the descent of the New Jerusalem from heaven, the apostle heard a great voice saying, “*Behold** the taber-

* The word *is*, supplied by translators, alters the sense; the spectator, according to the Greek, being called upon to contemplate the tabernacle of God in the holy city.

nacle of God with men." The reference is plainly to the holy city* just seen. The tabernacle of God, and the New Jerusalem, are two figures of the same thing, differing only as a house from a tent, or a city from an encampment.

Heaven, comprehending the heavenly bodies, symbolically may be considered the entire scriptural display of the plan and purposes of divine government, of which the way of salvation is a part. Out of this heaven, as revealed from it, the New Jerusalem is seen descending; and out of the same heaven a voice is heard, *virtually* the language of divine revelation, announcing this holy city to be the tabernacle of God. The purpose of grace is now symbolized as a tabernacle or tent, to illustrate the dwelling of God with *men*,† that "they shall be his people, that he himself shall be with them, their God;" that he will wipe away tears from all eyes, that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the reason that "the former things are passed away." (See Appendix E.)

The *men*,‡ here spoken of, must be the men of the *new* earth, and, pursuing the analogy hitherto adopted, they represent the principles of the new position, generating gratitude and love to God, as the only motives of conduct; corresponding with the expression of Paul, "If any man be in Christ, he is a new creature; old things have passed away, all things have become new." John, we

* § 468.

† The figure being taken from the presence of the chief of a tribe, as indicated by the permanent position of his tent amongst them.

‡ § 469.

may say, describes the new state, or new constitution of things, by which all causes of sorrow (as arising from sin, and from the fear of condemnation, and from the anxious pain of labor in working out a righteousness of the law) are removed, or taken away; while Paul alludes to the condition of the disciple individually, under this new constitution, this new position of *grace*, and this new aspect of the divine plan of government.

The *voice from heaven*, however, may warrant us in considering the language equivalent to that of a *chorus* addressed to spectators, *explaining*, to a certain degree, the *myth* of the exhibition. In this case the term *men* may apply to disciples in general, as, wherever the divine plan of justification by the imputed righteousness of Christ, as a matter of sovereign grace, is brought home to the understanding of the repenting sinner, and rested upon in faith, these tears are virtually wiped away. The godly sorrow that worketh a repentance unto life, has performed its task. The disciple, alive *in Christ*, no longer regards himself as "dead in trespasses and sins;" with him there is no more *death* in the judicial sense of the term; whence, in relation to his eternal welfare, there is no more sorrow or crying, (lamentation;) neither any more pain or painful *labor*, as the Greek word signifies. Not because there is a change in himself, except in his views, but because there is a change in his position; as it is elsewhere said, "he is no longer under the law but under grace;" he lives or walks, as a matter of faith, under a new constitution.

All this we may suppose to take place in the present life, as a matter of faith with disciples, individually, to a

certain degree;* but its perfect fruition can only be expected in that state where we shall see face to face. Meantime, we presume the design of the passage is to set forth the principles of the new constitution without reference to the place, or persons, where, or by whom the benefits are to be enjoyed, either imperfectly in this state of existence, or perfectly in that which is to come.

This proclamation of the voice from heaven corresponds with the explanation given to the apostle, *in heaven*, by one of the elders, (Rev 7 : 13.) Here, the scene being laid on earth, (the new earth,) the last may be considered a symbolical fulfillment of the first. *There*, it is said, "He that sitteth on the throne shall dwell among them;" *here*, it is shown that this is done by the development of the divine purpose of grace, symbolized as the city, and as the tabernacle of God. In both representations, it is God that wipes away tears from all eyes; but in the first, the Lamb is spoken of as the instrumental cause, whereas, in the second, it is the presence of the tabernacle, or descent of the New Jerusalem, that is the instrument. The holy city and tabernacle, however, as has been shown, are figures of the Wife of the Lamb, and the Wife of the Lamb is the Lamb, the two being one, (Eph. 5 : 31, 32;) whence there is no discrepancy here, different illustrations being employed to set forth the same truth.

"And he that sat upon the throne said, Behold, I make all things new." The throne here referred to, we take to

* Corresponding with the language of the psalmist, (Ps. 27 : 4, 5.) It is the protection of the covenant of grace against the requisitions of the broken law.

be the "great white throne,"* which is still in view, the representation having been uninterrupted. It is the Word of God, therefore, that makes all things new; not that there is, or can be, any change in the mind of the Creator, for he is without variableness or shadow of change. The change is in the manifestation of things or divine purposes. The development of the Word of God consists in this manifestation. The Word of God, as the Wife of the Lamb, is *one* with the Lamb, and the Lamb is Jesus Christ, who is also declared to be that "Word made flesh."

Christ, as the Lord our righteousness, virtually makes all things new; having fulfilled the law in behalf of his followers, he brings them into a new position. As the old earth and old heaven fled from the face of Him that sat upon the great white throne, so it is said of the disciple individually, "old things are passed away, all things are become new."

Christ and the Word are one; Jesus Christ (the Word) is thus represented as the conqueror and judge upon the white throne, as the Bride or New Jerusalem, and as the tabernacle of God. The words, "Behold the tabernacle of God," are accordingly equivalent to the exclamation, "Behold the Lamb of God." So, what is here said of the dwelling of God with men, under the figure of a tabernacle, corresponds as a matter of manifestation with the fact stated elsewhere, (John 1:14,) "The Word was made flesh and dwelt amongst us." That it is by the same instrumentality that tears are wiped from all eyes, and

* § 470.

that there is no more *death*, in the legal sense of the term, is too obvious to need comment; while, whatever be the representation of instrumentalities, it is equally obvious that God, the Creator, is the real operator. This we find to be in accordance with the subsequent declaration.

He that sat upon the throne, after directing the apostle to write,* apparently, the assurances just given, (Rev. 21 : 4, 5,) and after having announced the completion of his work, (v. 6,) declares himself to be the "Alpha and Omega, the beginning and the end;" and consequently "the Almighty," as announced in the commencement of the vision, (Rev. 1 : 8.) This seems to bring us to the conclusion of the tissue of the narrative. The apostle was forbidden to write the things uttered by the seven thunders, (Rev. 10 : 4,) evidently because those things or sayings belonged to the Sinaic dispensation, which was to pass away on the appearance of the mighty angel with the little book *open*. He is now directed to write the words or sayings he has since seen or heard, as things that are to remain, (Heb. 12 : 27,) and which, as such, are termed "faithful and true;" corresponding with the title of "Faithful and True," attributed to the rider of the white horse, (Rev. 19 : 11.)

The declaration for the second time, "It is done," carries us back to the pouring out of the seventh vial, (Rev. 16 : 17.) As we then observed, the operation itself was *done*, although its effects remained to be described.† That description is now completed; the exhibition of the effects of that operation is now a thing *done*—the development of the "mystery of God," to be finished in the days of the

* § 471.

† § 472.

voice of the seventh angel, is completed or brought to an end; the subsequent portion of what we consider the contents of the sealed book, being an expansion of that part of the narrative which pertains to the descent and appearance of the New Jerusalem. As a summary, therefore, of the whole development, He that sits upon the throne (the great white throne) declares himself to be the Alpha and Omega, leaving it to be inferred that he is the Almighty; as also that he is the one like unto the Son of Man—a mystery more fully set forth in the expansion alluded to.

The kingdom is now given up to the Father, and it is accordingly the Almighty that gives the promise of a gratuitous participation in the fountain of the water of life to him that is athirst,* corresponding with the invitation of Jesus himself at the close of the vision, (Rev. 22 : 17,) upon which we shall have to remark in its place.

The manifestation that the Word of God (the rider of the white horse) is the Son of God, remains yet to be confirmed; for this we think the last promise to the conqueror is given: "He that overcometh shall inherit all things, and I will be his God, and he shall be my Son."

We have shown, (Part I., chapter 5,) by the peculiarity of most of the other promises to the conqueror, that these can be fulfilled only in the person of Him who was seen at first going out conquering and to conquer, or "overcoming and to overcome." We have shown, too, by the course of the narrative, that this conqueror must be the rider of the white horse, whose "name is called the Word of God." To him, therefore, the promise of the Almighty is

* § 473.

now to be fulfilled. He is to be manifested to be the Son of God, and as such the inheritor or heir of all things. This is implied in the exhibition just passed over, and is further shown in the description of the holy city about to be given.*

The conqueror is the Word of God; the Word of God is the divine purpose of salvation, (the new covenant;) this purpose or covenant is the Jerusalem from heaven, (Gal. 4 : 26;) the Jerusalem from heaven is the Wife of the Lamb; the Lamb is the Son of God; the Wife and her husband, the Lamb, are *one*, (the one identified with the other :) the Word of God is therefore the Son of God; the Son of God is Jesus Christ, (the Word made flesh;) and Jesus Christ is made or manifested to be the heir of all things, and consequently to be the Word of God, the conqueror or overcomer. He that overcometh, (thus identified with Jesus Christ,) is the heir of all things, and as such inherits all things: the promise to this conqueror corresponding almost word for word with that quoted by Paul in reference to Jesus Christ: "I will be to him a Father, and he shall be to me a Son." (Heb. 1 : 5.)

We find, in the expanded description subsequently given of the holy Jerusalem, that nothing more is said of "Him that overcometh," or the conqueror, and we apprehend the reason is that the holy city is itself the figure of that overcoming power; its identity with the Lamb having been shown, the symbolic figure only is dropped, but the thing symbolized continues to be represented under another figure.

As the last promise, like the others, to the conqueror,

* §§ 474, 475.

applies to the divine purpose of redemption, so the *anathema*, as it may be called, immediately following, applies to elements of doctrine opposed to that plan—opposites of the true and faithful words or sayings, to be *written* as of permanent endurance.*

The “fearful” or cowardly we suppose to be views or principles generating want of confidence in God’s plan of salvation, as it is said in the Psalms: “Jehovah taketh not pleasure in the legs of a man; he taketh pleasure in them that *fear him*, in them that hope in his mercy.” Here is a fear of God not incompatible with hope or trust in him. The *fearful* alluded to in this sentence of condemnation may be compared to those who trust to their own strength, their own legs, their own means of escape, rather than to cast themselves upon the mercy of God as exhibited in his purpose of grace. The unbelieving are principles of a like character, generating want of faith—not want of faith in the existence of a God, or even want of faith in the divine mission of Jesus Christ; but want of faith in the plan of redemption through his mediatorial sacrifice: the errors alluded to being here, as elsewhere, those in the visible church, represented by the seven churches.

“The abominable” we suppose to be mixed principles, corresponding with the ingredients of the cup of the harlot. “All liars” are figures of all false doctrines or principles, of a like character with those afterwards spoken of as loving or making a lie, (Rev. 22 : 15.) The purport of the other figures in this category we have already noticed in commenting upon Rev. 9 : 20, 21, “the second death” being, as we have shown, a figure of the action of the re-

* §§ 476–479.

vealed word in its proper sense—the fire that is to try every *work*. The contrast consists in this, that, while the Word of God, (the divine plan of salvation with all its elements,) enjoys the triumph indicated in the fulfillment of the promises, all elements of false doctrine opposed to that plan are doomed to the everlasting trial of the revealed word, as in a refiner's fire, or as in the furnace of the alchemist—the test resulting in the continual exposure of their impurity, their incompatibility with the truth, (the gold,) the pure, precious truth of divine revelation. (Mal. 3 : 1–3.)

The exhibition of the contest between truth and error, and of the victorious progress of the Word of God, is now closed. We have seen that conqueror overcoming by fire and sword the beast, the false prophet, the kings of the earth with their armies, the nations, (Gog and Magog,) Satan, the sea, death, and hell ; we have seen him leading captivity captive, and bestowing rewards upon the witnesses of the truth, and as occupying the tribunal of judgment, (the great white throne,) declaring himself to be the Alpha and Omega ; we have seen him identified with the *Almighty*, while, as the New Jerusalem, we recognize in the same Word of God the Bride of the Lamb, by which we perceive his identity with the Lamb. It remains only to witness the triumphant position of this conqueror after his victories, of which position we have an exhibition in the particulars about to be given of the New Jerusalem. This exhibition we set forth as an *episode*, in order to avoid the appearance of an interruption in the tissue of the narrative. We contemplate it, however, as part of the catastrophe coming in the place of the particulars of a triumph decreed to a conqueror on his victorious return from the

field of warfare, or as coming in the place of the description of a bride, whose happy espousal closes the scene in the catastrophe of a more familiar dramatic representation.*

* § 480.

CHAPTER X.

A GREAT AND HIGH MOUNTAIN—THE HOLY JERUSALEM—
DESCRIPTION OF THE CITY.

Scene : THE NEW EARTH. (SECOND EPISODE.)

CONSTRUCTING the Greek cardinal, translated *one*, as an ordinal, which is sometimes allowable, the angel,* by whom the apostle was shown the harlot in the wilderness, now takes him (*in spirit*) to a great and high mountain, to show him “the Bride, the Lamb’s Wife, that great city, the holy Jerusalem, descending out of heaven from God,” (Rev. 21 : 9, 10.) This, we must notice, is not something in addition, or subsequent to what the apostle saw before, (Rev. 21 : 2.) The Bride, or Wife, and the city, are the same, and the descent is the same ; both figures of the same divine plan, or covenant, of redemption, of which we are now to have an expanded symbolical description, and of which the descent from heaven is equivalent to the revelation.

There was no place for the New Jerusalem† in the old earth, (or platform of works,) Babylon occupying its place there ; or, which is nearly the same thing, the Gentiles had possession of the holy city. It was discerned only

* § 481.

† So we may say also of the tabernacle of God : in the nature of things the tabernacle of God could not be with the men, or inhabitants, of the old earth.

under a Gentile aspect; it was Jerusalem in bondage with her children, (Gal. 4 : 25.) As the Wife, or Bride, of the Lamb, the same covenant (persecuted by the accuser) was driven into the wilderness; being superseded by the harlot, the image of the beast, then regarded by the dwellers of the old earth (under the influence of the false prophet) as the proper object of worship. But as she was represented of old, *coming out of the wilderness leaning upon her beloved*, (Cant. 8 : 5,) she that was driven into the wilderness by the persecution of the dragon is now seen descending from God out of heaven, recognized as the true Wife, and thus identified as one with the Lamb; the new earth and the New Jerusalem proving to be the Hephzibah and the Beulah of the prophet, (Is. 49 : 21 ; 54 : 1 ; 62 : 4.) The woman bringing forth the man-child, (Rev. 12 : 1,) is now manifested to be also the Wife of the Lamb, corresponding with a prediction of the same prophet, (Is 62 : 5;) all the figures tending to show that the object of peculiar delight to Jehovah, as repeatedly set forth in the Old Testament, is his own plan, or purpose of mercy—his covenant of grace.

The apostle *in spirit* saw the *day of the Lord*, (Rev. 1 : 10;) *in spirit* he saw the throne of God and Him that sat upon it, with all that was afterwards exhibited, whether pertaining to the earthly or heavenly scenes; *in spirit* he was carried away into the wilderness to witness the judgment of the mother of harlots; and *in spirit** he is now taken to a great high mountain to see the Bride, the Lamb's Wife, which he finds to be no other than the holy Jerusalem; or, as she was before called, the New Jerusa-

* § 432.

lem; that Jerusalem which, according to the apostle Paul, is the *mother* of the followers of Christ.

This great and high mountain, apparently, corresponds with Mount Zion; as seeing the Lamb, with his 144,000 elements of divine revelation, upon the Mount Zion, singing the song which could be learned by no other, is a figure nearly equivalent to seeing the Bride of the Lamb, on the great and high mountain, as the New Jerusalem. To this mount there seems to be a typical reference in the account given of the substitution of the *ram* for the child of the patriarch, (Gen. 22 : 14,) and to this mount there is a still plainer reference in the cheering assurance of the apostle Paul, (Heb. 12 : 22.)

As the literal city of Jerusalem had its site upon the earthly Mount Zion, so the divine plan of salvation rests upon the unchangeable mind of Jehovah—the mount that can not be removed. It is from this stand-point of divine sovereignty, that God's purpose of grace is to be viewed. It is this that gives stability to the city of God, the holy place of the tabernacles of the Most High, (Ps. 46 : 4.) Opposite to this was the site of Babylon; the many waters upon which she rested symbolizing the instability of the principles upon which that mystery depended.

Babylon in her glory was seen in a wilderness on the earth, arrayed in the decorations of the legal tabernacle. The holy Jerusalem is seen descending from God out of heaven,* arrayed in the light of divine righteousness, corresponding with the white raiment of the Bride; the same divine righteousness being summed up in the figure of the tabernacle of God, which as a tent is spread over all those

* As a free gift immediately from God.

who come under it for shelter, corresponding with the protection afforded by the right arm of Jehovah's righteousness; and, as it is said of Christ himself, (the impersonation of this righteousness,) "to those that believe he is precious," so the array of the bridal city appeared to the apostle as the light of a stone most *precious*.

The comparison of light to that of *stone*, or *rock*, such as we might suppose a rock of the purest quartz, is another indication of Jesus Christ, as the substratum of this imagery—the elect, precious corner-stone, (1 Peter 2 : 6, 7,) —the rock yielding its life-giving stream when struck by the minister of the law, (Num. 20 : 11 ;) a rock, to the shadow of which in a weary land, the *man* Jesus is prophetically compared, (Is. 32 : 2.) Such is the righteousness of God, imputed through Christ to the disciple; that righteousness for which Paul was ready to suffer the loss of all things, (Phil. 3 : 8, 9.)

The city had also the glory of God*—that display of goodness, we may presume, which was made to pass before the Hebrew lawgiver, when he desired to see the glory of God, (Ex. 33 : 18.)

If the holy city represented the aggregate of Christian disciples, and her light their righteousness, or moral perfection, the glory would be theirs, and not that of God; but the righteousness of the new covenant is God's righteousness, and the glory of the rich provision his alone; the disciple finding in this covenant, as in a city or tabernacle, his safety and his refuge.

The wall of the city† was great and high, corresponding with the means of protection against the penalty of

* § 483.

† § 484.

the broken law afforded by the vicarious sacrifice of Christ; especially in the interposition of his divine righteousness for the justification of the disciple; a distinguishing feature of that sacrifice. In keeping with this representation, we find afterwards the material of the wall to be the same precious jasper stone as that to which the light of the city is compared: as it is said in allusion to this gracious provision, "Salvation will God appoint for walls and bulwarks," and in reference to the covenant here represented as a city, "Her walls are salvation and her gates praise." (Is. 26 : 1 ; 60 : 18.)

The city had twelve gates,* and at the gates twelve angels; upon which gates were written the names of the twelve tribes of Israel. Messengers being put here for the message conveyed by them, the twelve angels represent collectively the Old Testament revelation; and as the name of a person written upon a document is a certificate of its genuineness, the names of the twelve tribes† here symbolize the testimony of the first dispensation to the correspondence of the new covenant with the hidden purport of the Old Testament revelation. The angels, as judges and keepers of the gates, serve as criteria by which the principles or elements entering into the composition of the new covenant are to be judged. The old dispensation in this way serves as a *corps de garde* at the gates of

* § 485.

† The names of the tribes are not given here, but we presume that, as in the sealing of the 144,000, the name of Manasseh (forgetfulness) is substituted for that of Dan, (judgment;) so, in respect to the names of the apostles afterwards mentioned, we may take for granted the name Matthias (the free gift of God) to be substituted for that of *Iscairiot*, (one that receives or serves for a recompense.) See Acts 1 : 26.

the new. The number, perhaps, is no otherwise important than as symbolical of the whole of that which is represented; the names of the twelve tribes, with the gates, being put for the whole of the Old Testament revelation,* as the names of the twelve apostles are put for the whole purport of the New Testament.

The city is described as lying four square, with three gates on each side, facing the four quarters of the earth; symbolizing apparently the universality of this provision of sovereign grace, as it corresponds with the design of Him who "will have all men to be saved," without distinction of nation or parentage. As it is said also in a more mystic sense, they shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God, (Luke 13 : 29.) The holy city and that kingdom may not signify precisely the same thing, but they bear as near a relation as the constitution of a country (exhibiting the privileges it affords, and the principles upon which it is governed) does to the reign of the sovereign. The throne of God and of the Lamb are in the city, (Rev. 22 : 3,) whence we infer that there *God reigns*, and where he reigns, his kingdom must be.

With this view we say, the crisis manifested corresponds with that announced by the loud voice in heaven, (Rev. 12 : 10,) and the great voices in heaven on the sounding of the seventh trumpet, (Rev. 11 : 15.)

The wall of the city had twelve foundations,† (apparent-

* As we may infer from the language of Paul, (2 Tim. 3 : 15,) the substance of the Gospel must have been contained in the Scriptures extant even in the time of the youth of Timothy.

† § 436.

ly bastions,) bearing the names of the twelve apostles of the Lamb, equivalent to the testimony of the Gospel revelation (as a whole) to the importance of the wall. As if the apostles had affixed their signatures to a document that the *imputable* righteousness of God in Christ is, to his plan of salvation, as a wall is to a city; the same divine provision being elsewhere compared to the cuirass (breast-plate) of a warrior, and the festal robe of a guest.

The angel attending the apostle, is here said to have a golden reed* to measure the city, its gates, and its wall. The *golden* reed must be a standard, or measure, of divine truth. On a former occasion, (Rev. 11:1,) a reed was given the apostle to measure the temple of God, and the altar, and them that worship therein. That admeasurement, however, does not appear to have been made, the reed being a human standard, which, with human power only, must be wholly unequal to the object, as we then noticed; but now the standard is divine, and the power to measure something more than human; accordingly here the work is performed.

The city lieth four square†—the site is as broad as it is long; apparently 12,000 furlongs by 12,000 furlongs, giving the symbolic number of 144, besides the immense value of the decimal figures, symbolizing infinity. The initial 144 corresponds with that of the sealed ones, and directs our attention to the same elements of revelation. The quadrangular form of the site, besides being symbolical of perfection, may be designed to direct our attention to a corresponding type, that of the garden of Eden with its four rivers, and its tree of life, as well as its tree of know-

* § 487.

† § 488.

ledge ; but besides the site, the measurement of the city is described as that of a *cube*, equally a perfect form, but indicating also the correspondence of the city with an ark, or position of refuge. The length, and the breadth, and the height being equal, applying the initial number *twelve* to each, the design may be an allusion to the testimony of the patriarchs, Moses and the prophets, and the apostles,* while the immensity of the decimal amount, resulting from the interchangeable action of these sides, (or witnesses,) corresponds with what is said of the dimensions of the love of God as passing knowledge, (Eph. 3 : 18.)

The wall measured 144 cubits, (in height,) “the measure,” it is said, “of a man, that is, of the angel;” the measure of a human fore-arm being that from which the cubit-figure is taken; the figure itself is that of the angel’s fore-arm, a symbolic cubit. The principal feature of the expression is the number 144, referring to the testimony of the Old and New Testament—the 144,000 sealed ones, or the combined development afforded by the twelve patriarchs, and twelve apostles,† put for the old and new dispensations.

The material of this wall was‡ *jasper*, already noticed as the stone so clear and precious, which gave to the city its splendid appearance; its wall of divine righteousness corresponding with the array of the Bride. As the Wife of the Lamb could not have been made ready for the

* The typical history and institutions of the Israelites, the prophecies, and the apostolic writings, constituting the three sources of testimony to God’s plan of salvation.

† The circumference of the city, or length of the wall, is a figure of its extent—the height of the wall is a figure of its sufficiency.

marriage-feast without her fine and white raiment, (Rev. 19 : 8,) so the covenant of grace could not be manifested as a city of refuge, without its wall of jasper stone, clear and precious; the protecting power of divine righteousness being the peculiar characteristic of the new dispensation.

The city itself was of pure *gold*, like unto clear glass or crystal, *translucent*, exhibiting its own purity, as a translucent body must show any speck of foreign matter contained in it. Gold we have before defined to be a figure of truth; the city accordingly represents a system or mystery of perfect truth. So the economy, or divine dispensation of salvation by *grace* is true and precious, and bears testimony of its own purity, the more it is examined. As an economy of *grace*, it is pure from every principle inconsistent with its purport:* there is no admixture in it of any legal element; "otherwise," as the apostle says, "grace would be no more grace." So Jesus Christ, the impersonation of this covenant, is declared to be full of grace and truth, (John 1 : 14.)

The foundations† of the wall of the city are described as garnished with all manner of precious stones, of which the number, however, is limited to twelve, each having its peculiar characteristic.

Whatever the variety of the appellations may be, we must consider the material of all as that of the same crystalline *rock*, differing only as they reflect different rays of the Sun of Righteousness or as they reflect those rays

* If it appear otherwise, the fault is not in the material, but in the sight or medium of vision of those who contemplate it.

† § 490.

differently. The wall itself is of *jasper*, as already noticed, that divine righteousness which gives its splendidly lucid appearance to the city ; and the garniture of the first foundation is of the same material. We have in another work* suggested a meaning to be associated with each of the several stones enumerated, but must here content ourselves with considering them in the aggregate, as intended to illustrate the various aspects in which this inestimable wall of salvation is to be contemplated. We are assured that "other foundation can no one lay than that which is laid, which is Jesus Christ," who is preëminently the precious, elect stone—precious especially to those that believe. Whatever be the illustrations, therefore, they must accord with this truth.

The twelve gates were twelve pearls,† every several gate was of one pearl, and all the gates were of the same pearl. The kingdom of heaven (as the way of salvation) is compared to a pearl of great price, to obtain which, one who appreciates its value, will part with all that he possesses. Christ is this way ; he is the door and the gate. It is only in and through him, that the disciple can enjoy the privileges of the divine plan of redemption ; so, whatever may be the representation, or symbolical view of that plan, the principles entering into it must accord with this truth.‡

These twelve gates were under the surveillance of twelve angels with the names of the twelve tribes, (judges, in keeping with the Eastern custom of holding courts at the gate or gates of the city,) indicating collectively the action

* §§ 491-497.

† §§ 498, 499.

‡ §§ 500, 501.

of the Old Testament revelation as a standard of judgment in the admission of the principles of the New Testament, as in the relation borne by the first to the last. Perhaps there may be also an allusion to so many typical representations of the new covenant to be found in the old dispensation.

The street of the city was of pure gold,* transparent as glass—perfectly pure, and manifesting its purity by its transparency. This was before said of the city itself, applied, as we suppose it to be, to the buildings of the city. By the street we may understand the *area* upon which all the buildings, figuratively speaking, are erected, or, as we may term it, the platform of the city; corresponding with the platform of pure truth, upon which all the principles of the covenant of grace depend; truth itself being the substratum of God's plan of salvation, and such truth as will manifest its own purity, when seen in its true light. As Jesus Christ (the Lamb) declared himself to be *the truth*, (John 14 : 6,) so the heavenly Jerusalem (the Lamb's Wife) manifests itself to be *the truth*, the two being one. As the plan is to him that performs the work, so the city is to the Lamb: both represent the same truth; as we may say also of the *Will* (Word) of God, and of Him who offered himself to perform that *will*. In both the way of salvation is to be contemplated as the same precious truth.

The city has no need of a temple;† it is itself a temple: for, as it is said, the Lord God Almighty and the Lamb constitute its temple. We have now a development of the identity of the Lamb with the Almighty, which has been heretofore more a matter of inference. There is

* § 502.

† § 503.

here but one temple spoken of, and the Lord God and the Lamb are alike and together that one temple. The city, as the Lamb's Wife, is identic with the Lamb, and thus in its character of a temple it is identified with God and the Lamb; accordingly the *Word* of God, the *Lamb* of God, and the Lord God Almighty, constitute one and the same temple.

Jesus Christ being unquestionably the *Lamb*, to come unto God in his name, to do all things in his name, and by or in him to find access to the throne of grace, are different figures of the same worship *in spirit and in truth*, of which this New Jerusalem temple symbolizes the provision. Under the old dispensation, the Israelite looked to the temple in Jerusalem as a pledge for the acceptance of his petitions, (1 Kings 8 : 30 ;) under the new dispensation, the Christian looks to the Lord God Almighty and the Lamb, as they are revealed in the covenant of grace, for the assurance that his prayer of faith will not be disregarded.

"The city had no need* of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." By this term *light* we understand, as we have done throughout, divine righteousness, or divine moral perfection—the same light as that in which the city appeared when first seen descending from heaven: "her light like unto a stone most precious, even like a jasper stone, clear as crystal." The figures of the Sun of Righteousness, and of the moon as the harbinger of that Sun, (Rev. 12 : 1,) are now dropped. As the Lord God and the Lamb constitute the temple of the city, so they constitute

* § 501.

its light, or righteousness. In effect, the city (the Lamb's Wife) and the Sun of Righteousness (the Lamb) are two figures of the same thing.

The phrase, "the Lamb is *the light* thereof," would be better rendered here, as it is afterwards, (Rev. 22 : 5,) *the candle* thereof. As the development progresses, the light of the Lamb is merged in the light of the Lord God, as seen at the close. The glory of God is his *goodness*, manifested in the work of redemption, and that goodness is exhibited in the vicarious sacrifice of Jesus Christ; thus, the glory of God, involving the work of the Lamb, constitutes the divine *imputable* righteousness, or *light* of the city. The nations (principles) that walk in the light of the city, and the kings of the earth (leading principles) bringing their glory and honor into it, must be the nations and kings of the new earth, for the old earth and the old heaven have passed away, the kings of the old earth and their armies having been destroyed by the sword of the Word, and the nations of the four quarters of the old earth having been also destroyed by *fire* from God out of heaven. The qualification in our common version "of them that are saved" is accordingly not called for, and is not found in the most approved editions of the Greek. These *nations* (Gentiles) and kings we consider, as heretofore, doctrinal elements and ruling principles of the new state of things; the expression being equivalent to a representation of the conformity and subservience of all of these principles to the divine plan of salvation, symbolized here as the holy city; corresponding with the crisis alluded to by Paul, when all things are manifested to be subject to God alone, (1 Cor. 15 : 28.) God does not give his glory to

another, (Is. 42 : 8, and 48 : 11,) neither can the city, of which the Lord God Almighty and the Lamb are the temple and the light, be dependent upon the nations, or kings of the earth, for its honor or glory, but their honor and glory may be manifested to be subordinate to it.

The Gentiles or nations* (principles) derived from the *letter* of revelation, may be said to walk in the light of the city, which light is that just described, when, in the new state of things, and as a consequence of the new medium of vision, they conform to the divine plan of salvation through the imputed righteousness of Christ. If, however, the kings of the new *earth* be legal kings, seen under the new aspect, they bring their glory and honor into the city, when it is "manifested that the law is the *leader*," or, as it is said, "the school-master" to bring the disciple to Christ: the law is "magnified and made honorable," when this ultimate design of it is exhibited. Or if we take these kings of the new earth to be principles of the new rule of conduct, resulting from a grateful sense of the blessings of salvation, (corresponding with the promise of the new heart and new spirit, (Ezek. 36 : 26,) alluded to by Paul as an accompaniment of the new covenant, (Heb. 10 : 16,) they may be said to bring their glory and honor into the city, as the glory of an action performed from a sense of gratitude for a favor received, belongs properly to the benefactor by whom that favor was bestowed.

The gates of the city are continually open,† for there is no night there. The tribute spoken of may therefore be unceasingly brought into the city. The gates are not shut or locked to exclude an adversary of any kind, for

* § 505.

† § 506.

the angels before described as judges at the gates are also the guard, and there is no other entrance than that by these gates, *all of one pearl*. No principle or element of doctrine can be admitted but such as is compatible with the character of this one pearl—CHRIST, the gate, or door, the strait and narrow way of eternal life. With this provision, while the Gentile principles of the new earth are made subservient to the glory of the new covenant, no element of doctrine is admitted into it “that defileth, or worketh abomination,* or a lie;” the principles admitted being those, and those only, which are written in the Lamb’s book of life, corresponding with the view we have taken of the contents of that book of life in commenting upon Rev. 20 : 15.

As the Lamb’s book of life is a figure equivalent to the New Testament revelation, we have here the double guard provided against the admission of hostile principles into a correct view of the divine plan of redemption. The gates with the names of the tribes and the angels, constitute a tribunal equal to that of “the law and the testimony” appealed to by the prophet, (Is. 8 : 20;) the Lamb’s book of life constituting the standard, or rule, of judgment. To these *watchmen upon the walls*, and to the continual performance of their duty, (“day and night,”) as well as to the elements of divine revelation, under the appellation of *remembrancers* of Jehovah, there seems to

* The term “defileth,” signifies, according to the Greek, *making common*, as opposed to sanctifying, or setting apart, in the Levitical sense; principles working abomination, are such as enter into the composition of the harlot’s cup—mixed views of means of propitiation.

be a reference in the exhortation of the prophet, as we apprehend, concerning the *New Jerusalem*, (Is. 62 : 6, 7.)*

We are not to suppose the exhibition here to be that of something subsequent to the results of the *judgment* scene, as if those already condemned to the lake of fire (Rev. 20 : 15) were now prohibited from entering the city, or as if the new heaven and earth had still some hostile elements against which a protection was required. The two representations are two figures of the same thing: both represent the fate of principles not compatible with the divine plan of salvation. In one they are excluded from the city, in the other they are doomed to the everlasting torture of the revealed word: in both the *criteria* of judgment are the contents of the Lamb's book of life—the vicarious sacrifice of the Son of God. The new heaven and the new earth is a figure, more comprehensive and general, but otherwise equivalent to that of the holy city; as the old earth, with its kings and beasts, and beast's kingdom, is a symbolical parallel with the harlot city.

That the Lamb's book of life, or the book of the life of the Lamb, (Gr.,) and the holy city, are two figures of the same divine purpose, appears from the standard of judgment here prescribed. As there is nothing in the city that is not in the Lamb's book of life, so we may presume every thing in that book of life is to be found in the city. The two figures, however, afford different illustrations.

* "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that are the remembrancers (margin) of Jehovah, keep not silence, and give him no rest till he make Jerusalem a praise in the earth."

The city is of *gold*—it is a composition of pure truth;* every thing in the city must correspond with the truth, “as the truth is in Jesus,” (Eph. 4 : 21.) The distinguishing characteristic of the book of the life of the Lamb, is the vicarious sacrifice of Jesus Christ. The New Jerusalem, an opposite of the trading city of Babylon, affords an illustration of the *free gift* of salvation; the Lamb’s book of life sets forth the manner in which this free gift is bestowed.†

Thus far, the glory and strength of the holy city have been described; its buildings, its walls, its gates, its temple, its guards and safeguards, its rule of admission of principles of truth, and of exclusion of all elements or principles incompatible with its peculiar character. We have now to contemplate its abundant provision for eternal life—symbolically, its stores of food, of water, of medicine, of light, and the character of its figurative citizens or servants.

Here (Rev. 22 : 1) the apostle is shown first (as that of greatest importance) “a pure river of the water‡ of life, clear as crystal, proceeding out of the throne of God and the Lamb.” In the prediction of the *elder*, concerning the multitude that stood before the throne, (Rev.

* Nothing that *maketh* a lie (no principle or construction originating a false doctrine) can be admitted into it.

† §§ 507–509.

‡ § 510.

7 : 15-17,) it was said of them that they should hunger no more, neither thirst any more, and that the Lamb in the midst of the throne should feed them and lead them unto living fountains of waters, and God should wipe all tears from their eyes; and this, as a consequence of coming out of great tribulation and washing their robes in the blood of the Lamb. By the great voice from heaven (Rev. 21 : 3, 4) we learn that these benefits are the result of the passing away of former things. In the first annunciation, (Rev. 7 : 15,) it was said, "He that sitteth on the throne shall dwell amongst them;" in the second, this dwelling of God amongst men, is set forth as an effect of the descent of the New Jerusalem (the tabernacle of God) from heaven. We have now the same benefits and advantages illustrated in the description of the ample provision, or stores of the holy city, the tabernacle of God.

This holy city, the New Jerusalem, is declared to be the Lamb's Wife; as such, therefore, the city is one with the Lamb, corresponding with the mystery of the marriage tie. The provision of the "pure river of the water of life, proceeding out of the throne of God and the Lamb," irrigating, as it were, the whole city, is a figure equivalent to the promise that the subjects of divine favor should thirst no more, being led *by the Lamb* to fountains of living water. Both figures refer *alike* to the atonement of Christ, the prominent feature of the divine plan of salvation symbolized by the city. But here* we have the further development that the source of this atonement is in the attribute of divine sovereignty, for which reason the stream is perennial—it flows throughout eternity. As the

* § 511.

purpose, or mind, of God is unchangeable, so this divine atonement is unceasing ; as, in other words, Christ, by his vicarious sacrifice, *ever liveth*, virtually, to intercede for his followers.

There is no other source of this water of life but that of divine sovereignty, and proceeding directly from that source, it must be ever free from the admixture of any other means of propitiation than that of the blood of the Lamb, represented alike by the water of purification and the wine of the marriage feast.

The throne spoken of being designated as that of God and the Lamb, we have thus advanced another step in the unveiling, by which God and the Lamb are manifested to be one Being. The attribute of divine sovereignty belonging equally to both, the two appellations can not be considered otherwise than as those of one and the same Sovereign. When it is said, therefore, that "God shall wipe away all tears from their eyes," we may understand that it is by this atoning provision in Christ, emanating from his perfect sovereignty, that these tears are so wiped away.

The street of the city was of pure gold. As emblematic of truth, we take this street to be put for the whole site or platform of the city. In the midst of it, and on either side of the river, was the tree of life,* bearing twelve fruits, and yielding her fruit every month : the implication is apparent that wherever the street is, there the river runs ; the river of life accordingly is to be found everywhere in the midst of this site of *gold*. As the basis of God's plan of salvation is pure truth, so in every part of this truth is to be found

* § 512.

the element of the atoning merit of Christ, giving life to the whole mystery or system. And, as wherever the river of the water of life flows, the tree of life is to be found on both its sides, so wherever on this basis or platform of divine truth the element of atonement is perceived, there also is exhibited the vicarious sacrifice of Jesus Christ, (the *cross*, or tree of life,) the Greek term translated the *tree*, here equally signifying the *cross*; the cross (of Christ) being a figure of that *will* of God, which the Son came to do or to fulfill.

The fruit* of the tree of life must be the righteousness or merits of Christ, represented by his body offered upon the cross, as upon an altar, and spoken of by himself as the bread of life, and as meat indeed. The twelve fruits may be put for twelve modes in which this provision of eternal life is variously represented, or, like the twelve angels, twelve gates, and twelve names of tribes, and twelve apostles, the figure may be put for the whole purport of divine revelation, (the Old and New Testament,) in respect to this means of eternal life;† the righteousness of God in and through Christ, *imputed* to the disciple, being the only means of justification, as the atonement of Christ is the only means of reconciliation. These both must be involved in each other; so the tree of life is nourished by the river of the water of life, and wherever the river proceeds, the tree of life is to be found with it, an inseparable concomitant. As the tree bears twelve fruits, and yields her fruit

* § 513.

† This appears the more probable as the product of the twelve fruits multiplied by the twelve months, equals the number 144; referring us to what is represented by the sealed ones.

every month, she must yield her fruit continually—apparently the main purport of the figure. Thus as by the continual flow of the river of life there is no more thirst, so by the continual supply of fruit from the tree of life there is no more hunger; as it is said, the Lamb shall feed them, and lead them to fountains of living water; whatever is done by the city (the Wife) is done by the Lamb (the husband,) both figures of the same process or instrumentality.

In addition to this supply of food, of drink, and of the element of purification, the *leaves* of the tree are said to be for the healing of the nations,* or *Gentiles*, corresponding with the vision of the river seen by the prophet, on both sides of which were trees for meat, “whose leaf,” it is said, “shall not fade, neither shall the fruit thereof be consumed. It shall bring forth new fruit according to its months, and the fruit thereof shall be for meat, and the leaf thereof for medicine.” (Ezek. 47 : 12.) (See Appendix G.)

The apostle Peter speaks of those who were as sheep going astray, but have been healed by the stripes of Him who bore their sins in his own body on the *tree*, (cross.) As these stripes were the evidences on the cross of the sufferings of Jesus Christ, so the leaves of the tree of life may be considered the evidences of the vicarious character of the product of that tree, indicating its true character; as we judge of a tree by its fruit, and as the character of a plant or tree is ordinarily ascertained by its leaves. Thus the leaves of the tree of life symbolize elements of doctrine, which, by exhibiting the true nature and virtues of the *cross*, rectify (heal) the erroneous views (Gentiles) derived from the letter of revelation without due regard to

* § 514.

the spirit. By this healing these nations (Gentile elements) are made to walk in (conform to) the light (righteousness) of the city, (the covenant or arrangement of grace,) bringing their honor into it by becoming subservient to it.

We might make some allusion to the shade afforded by the unfading leaves of the tree of life as a part of its healing qualities, but perhaps this figure is sufficiently supplied by the tabernacle or city itself as a dwelling. (Is. 4 : 6.)

“And there shall be no more curse.”* Under the old dispensation, it was said, “Cursed is every one that continueth not in all things written in the book of the law to do them.” But under the new order of things, or new covenant, of which the holy city is a symbol, there is no room for this curse. It is part of the fruit of the tree of life that Christ has assumed this curse, having offered himself to meet it. (See Gal. 3 : 13, where the Greek word rendered *tree* might better have been translated *cross*.†)

As where the new heaven and the new earth are, there is no more sea, so where the holy city is, there is no more curse—two figures of nearly the same purport. All things being made new, this is part of the renovation. As the brethren overcame the accuser by the blood of the Lamb, and as the Lamb himself overcame the ten legal horns, so the Word of God, or divine purpose of salvation by grace, (the New Jerusalem, the Bride of the Lamb,) has abolished the curse of the law.

* § 515.

† The Greek term primarily signifies *wood*, and is thence put in our common version for staves, stocks, tree, of which wood is the material ; with the same propriety it may be rendered cross, where the sense requires it.

“And the throne of God and the Lamb shall be in it.”* We were before told that the river, upon which the city depended for its life-giving stream, took its rise in the throne of God and the Lamb; we now learn that as the atonement of Christ emanates from the attribute of divine sovereignty, so that attribute is the predominant principle inherent in the divine plan of salvation by grace.

God and the Lamb constitute, as already remarked, the same sovereign Being. The expression is not, the throne of God and the throne of the Lamb, as of two thrones—there is but one throne spoken of, and consequently but one sovereign power.

As in the flowing of the river of the water of life from this source of divine sovereignty, there is the best assurance of its perpetuity, so the position of the throne *in the city* symbolizes most strongly the eternal, unchangeable purpose of God’s way of salvation, as set forth under this figure of the New Jerusalem. The picture corresponds so closely with the description of the Psalmist that we can not but suppose an allusion to it in the words, “There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. *God is in the midst of her*, she shall not be moved.” And as it is said elsewhere in allusion to the same covenant, “I am JEHOVAH, I change not; therefore ye sons of Jacob are not consumed.”

As the throne of God and the Lamb represents that of one and the same sovereign Being, so it is added: “And *his* servants shall serve *him*, and they shall see *his* face, and his name shall be in their foreheads,” or, his name

* § 516.

being also in their foreheads. The marked use of the pronoun in the singular number is evidently intended to direct our attention to the Sovereign to be served as one Being. Referring to the enumeration of the 144,000 sealed ones, (Rev. 7 : 3,) we may presume these servants to be the same. We saw them last with the Lamb upon the Mount Zion, singing the song which no one could learn, or teach, or sing, but themselves.* They are now upon the same mount—the great and high mountain to which the apostle was taken for a sight of the holy city ; but instead of being represented as with the Lamb, they are here spoken of as elements of the New Jerusalem, (the Lamb's Wife.) They virtually sing the same song, but that which was before spoken of as a *song*, is now represented by a *city*, of which these companions of the Lamb constitute the population, the sealed servants of God. The matter or substance sung or represented is the same as the song of David, (Ps. 122,) and the vision of the apostle refers to the same plan of sovereign mercy. So the singing on the mount of these sealed ones, and their *service* in the city, are parallel figures of like import.

In a certain sense all men and things serve God, as they serve the purpose for which he has created them ; but more strictly speaking, those rational beings only can be said to serve God, who act from a pure motive of serving him, as distinguished from a motive of serving themselves, or some other created being ; a discrimination apparently alluded to by the prophet, as a discerning between “the righteous and the wicked ; between *him that serveth*

* They may have been of those afterwards described as singing the song of Moses and the song of the Lamb, but they are not designated as such.

God and him that serveth him not," (Mal. 3 : 18 ;) and by the apostle in describing the action of the word of God as a discernor of the thoughts and intents (motives) of the heart. Here, however, we think, in keeping with the whole tenor of the Apocalypse, the reference is to principles of doctrine. Those principles of doctrine serve God, which tend to glorify *him*—to manifest his power and glory, especially in the work of salvation; showing that work to be wholly his, and the glory such as he divides with no one, (Is. 42 : 8 ; 48 : 11.) The same principles, thus operating, must also lay the foundation of that motive of *gratitude* which only can enable the disciple to serve God in the strict sense of the term.

These servants of God, sealed with his name in their foreheads, must be opposites of the dwellers upon the earth, bearing the mark of the beast in their foreheads and in their hands, (Rev. 13 : 16.) As that mark characterized the doctrines and principles of the adversary of the *cross*, so the seal in the forehead of the servants of God must characterize the doctrines and principles of the divine plan of salvation of which the *cross* is a figurative appellation.

The expression, "they shall see his face," denotes the favor with which these principles are regarded by God himself, corresponding with the pleasure he takes in his own plan of salvation, (Is. 62 : 4.) They are thus figuratively spoken of as officials enjoying the confidence of their Sovereign, and as such, privileged to see his face, (Esther 1 : 14.) That it is only in such a figurative sense that the face of the Almighty can be seen, except as manifested in Jesus Christ, is evident from his declaration to his servant

Moses, (Exodus 33 : 20,) from that of Jesus Christ, (John 6 : 46,) and from the language of the apostle, (1 Tim. 6 : 16.)

As these servants (elements of doctrine) are opposites of the dwellers upon the earth, they must be opposites also of those of every rank and degree, represented as calling upon the rocks and mountains to hide them from the *face* of Him that sitteth upon the throne, and from the wrath of the Lamb, (Rev. 6 : 16.) As elements of interpretation, they must be opposites, also, of the false prophet, who exercised his powerful influence in the face of, or before his sovereign, the ten-horned beast.

And there shall be no night there, and they shall need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.*

As we draw near the close of the vision the important truth is more and more developed, not only that God and the Lamb are one, but yet more, that the Lord God Almighty alone is the sovereign God. The symbolical expressions for the Deity—the Sun of Righteousness and the Lamb—are now dropped, and God is manifested to be “all in all.” The Lamb, by his union with the bridal city, is manifested to be one with that city, and the city, as the figure of the mind or purpose of God, is God. Thus, the Lamb, the Son of God, being one with that mind or purpose, is God. Jesus Christ, God manifest in the flesh, is now, therefore, recognized as the mind or purpose of God *unveiled*.

It was before said, “The city hath no need of the sun, neither of the moon, for the glory of God did lighten

it, and the Lamb is the *candle** thereof." It is now said that the elements of the city (the servants of God) have no need even of this *candle*, because the Lord God giveth them light; not that the light (righteousness) of the Lamb has ceased, but that the figure of his light is merged in that of the light of the Almighty. In other words, the righteousness of the new covenant, or dispensation, which was before contemplated as that of Jesus Christ, is now seen to be the righteousness of God: corresponding with the prediction concerning "the city of Jehovah," "the Zion of the Holy One of Israel," "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory:" whence it is said, also, (1 Cor. 1 : 30, 31,) "He that glorieth, let him glory in the Lord."

"And they shall reign for ever." These servants, these sealed ones, whether figuratively kings or priests, are to reign† for ever; that is, as we have considered them, these principles or elements of doctrine entering into the composition of the divine plan of salvation by sovereign grace, are to predominate for ever over all other principles or doctrines. The light given them, as we have noticed, is the righteousness of God, of which they are the exponents, and, as such exponents, they reign over all doctrinal pretensions to merit or righteousness; so setting forth the sovereignty of Jehovah as to ascribe all

* The same Greek word (*lychnos*) is rendered *light*, Rev. 21 : 23, and *candle*, Rev. 22 : 5. Lamp, or flambeau, is the proper signification; or the obsolete term *link*, derived from the Greek.

† §§ 519, 520.

strength, and power, and glory, to him, in the work of redemption, as in the works of creation and providence.

The *reign* of these elements corresponds in kind with the reign of Christ, "till he hath put all enemies under his feet." In the exhibition here, we have seen all enemies put under the feet of Christ, the Lamb and the Word. The last enemy, death, (death and hell,) having gone into perdition, the kingdom, or reign, is now, therefore, to be contemplated as given up to "God, even the Father," and if the servants here spoken of, reign, and are to continue to reign for ever, it is because as they are elements of the holy city—elements of the unchangeable mind, purpose, or Word of God, who is now manifested as reigning in them. As all the principles of God's government are subordinate to the attribute of divine sovereignty, so the reigning of these sealed servants of his is, in fact, that of his purposes, of which they are the exponents, this characteristic being the seal they bear in their foreheads.

EXPLANATION OF THE ANGEL.

Here (Rev. 22 : 6) the exhibition of the *great and high mountain* scene may be contemplated as closed. Returning from the mountain, as we have imagined in the return of the same parties from the wilderness, (Rev. 17 : 7,) the apostle may be supposed to ask the question: "Who are these servants that are to reign for ever, and who or what are the subjects they are to reign over?" To which the angel replies: "These the true words," (sayings.) They are to the holy city, what the armies of heaven on white horses are to Him who is called Faithful and True.

The Greek word translated *sayings** here, is the plural of the Greek term (*logos*) rendered WORD in the appellation given to the rider of the white horse. The same term† is rendered by the word *doctrine*, (Heb. 6 : 1,) and perhaps the sense intended, might be better expressed here by the words, "These the true and faithful *doctrines*," the verb (*are*) not being in the original. As the armies of the Word of God were opposites of those of the kings of the earth, so we may consider these sealed servants (*sayings* or *doctrines*) opposites of the subjects of the beast and worshippers of his image. Under this construction it is evident that the reigning of these *servants* is a figure of the predominance of elements of truth over those of error, particularly in reference to the development of God's plan of salvation, symbolized by the heavenly Jerusalem.‡ They *reign*, as principles of sovereign grace predominate over the requisitions of the broken law, or as the gift of righteousness predominates over the condemnation of the law, (Rom. 5 : 17-21 :) *the reigning of grace through righteousness unto eternal life by Jesus Christ*,§

* § 521.

† This Greek term *logos* is so variously rendered in our common version that its meaning can be rightly apprehended only by taking into view the purport of the context.

‡ §§ 522-525.

§ Of the same character we suppose the reigning to be of the four living creatures and twenty-four elders, (Rev. 5 : 9,) who speak of themselves as made *kings and priests to reign on the earth*: principles of divine sovereignty and of revealed truth overruling the whole platform of justification by works.

REMARKS ON THE CATASTROPHE.

Prior to the action of the last chorus, the execution of "the wrath of the Lamb," (Rev. 6 : 17,) was represented as the operation of certain natural and supernatural elements, (hail, fire, earthquakes or shakings, stars, angels, voices, sounds of trumpets, test-vials, and thunderings,) together with the coming in remembrance of Babylon, (the image of the ten-horned beast,) comprehending all that is said of her destruction, both as a harlot and as a city. These operations, however seemingly various, are all in effect those of the Word of God, the rider of the white horse seen going forth, on the opening of the first seal, conquering and to conquer; the different figures representing different developments of the same Word or divine plan of salvation, all preparatory to the catastrophe we have just now contemplated: even the destruction of Babylon (the image) being part of this preparation, as necessarily precedent to the introduction of the true Wife of the Lamb.

In this last act, as we have termed it by way of classification, the principal characters appear in their proper persons. The leaders of both parties are brought forth with their respective auxiliaries for the purpose of exhibiting the final triumph of the elements of truth, and the perdition of its adversaries.

The Word of God, as he is now designated, reappears in his first character, as the warlike champion; his weapons are somewhat changed to meet the exigencies of the crisis, but his white horse identifies him. His followers, the armies of heaven, are also mounted on white

horses ; all of them apparently different figures of the instrumentalities we have before noticed as what may be termed the forces of the Word of God, and as those said to have gotten the victory over the beast and his auxiliaries. (Rev. 15 : 2.)

On the other side are marshalled the ten-horned beast and the false prophet, (the beast from the land,) with the kings of the earth and their armies ; apparently, from the enumeration of the herald, (Rev. 19 : 18,) the earthly powers represented on the opening of the sixth seal, as seeking a refuge from the wrath of the Lamb. The exhibition of that wrath having been delayed or hindered, that once panic-stricken multitude, summoned by the unclean spirits from the mouths of the dragon, the beast, and false prophet, venture to contend in battle with the King of kings ; being brought together by divine appointment into that position, which must most certainly secure their defeat.

The rider of the white horse, (the Word of God,) having exchanged his covenant bow for the sword out of his mouth, or perhaps one being converted into the other, gains as it were an instantaneous victory ; corresponding with the suddenness of the coming of the Son of Man, and with the result of a contest between divine truth and human error, when the former is fully developed.

The kings of the earth and their armies are overcome by the sword out of the mouth of the Word of God, and their *fleshes* given to the carrion birds. The beast and false prophet are taken in a snare, and cast into the lake of fire. Satan, the instigator of the contest, the arch-enemy, the persecutor of the woman bearing the man-child,

overcome in heaven by the blood of the Lamb, and driven to earth by Michael and his angels, still wroth with the woman, and making war with the remnant of her seed, is seized by a special messenger from heaven, bound with a great chain, and cast into the bottomless pit.

On the side of the victors, the souls beheaded for the witness of Jesus, (elements of divine truth,) first seen under the altar, calling for vengeance upon those that dwell upon the earth, (principles of the earthly system,) afterwards spoken of as saints whose blood was found in the ruins of Babylon, and constituting, perhaps, a part of the armies of heaven, are elevated to tribunals of judgment, living and reigning with Christ; being apparently, also, the sealed servants of God, subsequently represented as to reign in the holy city for ever and ever.

Time being out of the question, as part of the same catastrophe, Satan is represented as released from the pit, influencing, in his own proper character, (being deprived of his ten horns,) the Gog and Magog (Gentile) powers of the earth, engaging them in another contest with the Word of God (the beloved city) and the camp of the saints, which he is described as about to besiege. Fire from God out of heaven—the action of the same Word of God—destroys them all; their leader (Satan) being himself cast into the lake of fire—a perpetual torture equivalent to his endless perdition.

The beast, the false prophet, and Satan, are destroyed; the conqueror, the Word of God, having no further need, as a warrior, of his white horse, is now seen upon a great white throne, or tribunal of judgment, the old heaven and the old earth fleeing from his face as if unable

to stand the trial about to be commenced. The dead, small and great, (the slain in the late battle, and others previously represented as killed,) are summoned to the bar and are judged. The sea, the element of judicial wrath, gives up its dead (principles) and disappears, as prohibited from entering into the new state of things; and death and hell (the three being judged *each* according to their works) are cast into the lake of fire, with all not written in the book of life, (all principles not contained in the divine plan of salvation.)

Immediately upon the execution of the judgment of this *last enemy*, *Death*, a new heaven and a new earth appear, and the New Jerusalem, the Bride spoken of in the last chorus (exodus) as prepared for the marriage feast, is seen descending from God out of heaven, adorned as a bride for her husband. The persecuted Wife, once desolate in the wilderness, is now represented as restored to her spouse; equivalent to a manifestation that the Word of God, exhibited as the New Jerusalem, is *one* with the Lamb, whence, as a necessary consequence, all things become new, and tears are wiped from all eyes.

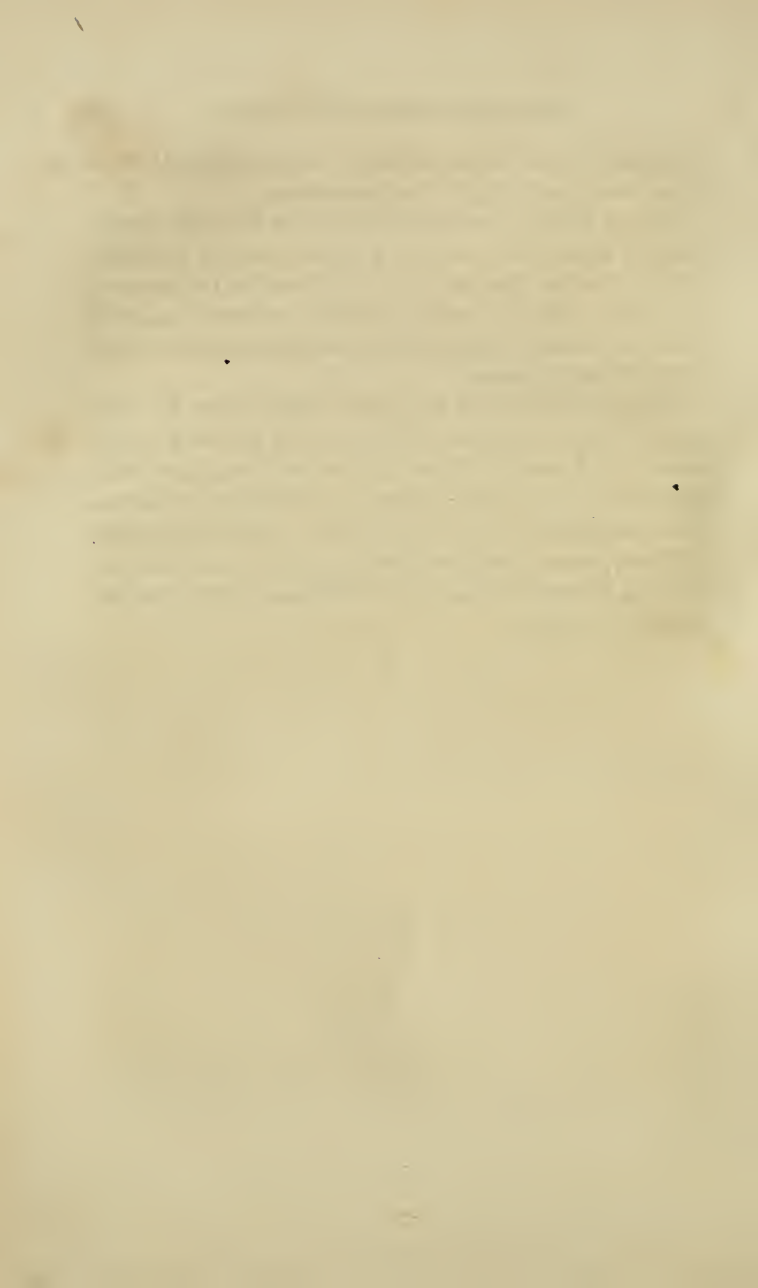
The subsequent particulars given of the Wife of the Lamb, furnish an equivalent to the description of a marriage feast; such a celebration being, as we have noticed, a publication or manifestation of the *oneness* of two parties.

Thus, figuratively speaking, after a series of contests, the Lamb, in the execution of his wrath through the instrumentality of the Word of God, is at last under the same personification exhibited as having brought every

opposing element under subjection—a triumph and a marriage feast concluding the representation.

We can hardly conceive of an epic or dramatic composition in which there could be a more complete grouping of the principal characters; or one in which the tissue of the piece could be more perfectly preserved, and the finale, or winding up, as in this *catastrophe*, more completely brought about.

Whatever difference of opinion there may be with regard to the analogical purport of the figures we have traced, and however imperfectly our work may have been performed, we think the advantage of imputing a dramatic arrangement to the body of the sacred composition will be apparent to all; exhibiting, as it does, the connection and correspondence of the different parts, and the unity of the whole.



P A R T I V.



Epilogue.

Epilogue.

CHAPTER I.

EXPLANATION AND ADMONITION OF THE ANGEL—ANNOUNCEMENT OF COMING—DECLARATION OF ALPHA AND OMEGA—ADDRESS OF JESUS—INVITATION—RESPONSE.

Scene: IN HEAVEN.

WE term the remaining portion of the Apocalypse the *epilogue*, not that it is such as a matter of composition, but that it occupies the place of an epilogue, being something distinct from the tissue of the narrative, and in the nature of a comment upon it.

The angel in attendance upon the apostle, having replied to the last interrogation, (as supposed,) in taking leave, gives an account of himself as the messenger of the Lord, the God of the spirits of the prophets, (Gr.,) an allusion to the *spirit-sense* of the prophets, sent to show to John and to his fellow laborers* the things, as it is termed, (Gr.,) to be forthwith.

* As the exhibition is now closed, and the language of the angel is that of an interpreter, (a chorus of one voice,) we take the term *servants* in its

The "things to be," we suppose to be the errors and the truth, and the contest between them, symbolically set forth in the representation just made; matters in fact existing in the time of the apostles, but of which the development or manifestation was but commencing.

In making this explanation the angel adds, apparently as the representative of Jesus Christ, although not so understood by the apostle, "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this *book*;" referring, we suppose, to the sealed book, the contents or sayings of which had just been made known. The term prophecy, we understand here, as noticed elsewhere, to signify the interpretation of the mind or purpose of the Deity, not necessarily a prediction of future events. This interpretation must consist in the development of the under-sense or *spirit-meaning* of the sayings in which alone the mind of God is to be found. The blessedness spoken of, we suppose to consist in the right apprehension of this spirit-meaning, although it may apply also to the *keeping*, as in custody, of the sayings, by prophets, apostles, and others, (Matt. 13 : 16.)

This announcement of immediate coming, together with the declaration concerning the angel or messenger of the Lord, may have led the apostle to take his companion for the messenger of the covenant, compared by the prophet to "a refiner's fire," (Mal. 3 : 2,) and who we may take for granted was believed to be the Messiah, or Christ, and as such entitled to divine *worship*; such worship having been rendered to Jesus Christ before his ascension, by

ordinary sense. The apostle, however, is still to be considered in heaven (Rev. 4 : 1, 2) in vision, or, as he expresses it, *in spirit*.

many of his followers, (Mat. 28 : 9, 17.) We can not otherwise account for this second mistake of the apostle, reproved, as he had been on a former occasion, and bound, both as a Jew and a disciple of Christ, to bear in mind the command, "Thou shalt worship the Lord thy God, and him only shall thou serve."

The circumstance, however, reminds us that John understood this *coming* to be something to take place immediately, equivalent to a manifestation of the Lord Jesus. At the same time we are reminded by the admonition of the angel that whatever may be the purport of the vision it must accord with that of the prophecies, (all that Moses and the prophets have written,) and that whatever may be the symbolical representations, God (the Lord Almighty) only is to be worshipped.

The declaration, "Behold, I come quickly," (forthwith,) carries us back to that made in the commencement of the vision, (Rev. 1 : 7,) "Behold, he cometh with clouds." The change of expression confirms our supposition that the coming with clouds consisted in the symbolical unveiling of Jesus Christ, then about being made. The clouds are now no more spoken of. These symbolical accompaniments of the appearance of our Lord have performed their part. The revelation, or unveiling, of Jesus Christ having been figuratively completed in the exhibition of the victorious career of the Word of God, and in the manifestation of the identity of that Word with the Lamb and the Sovereign of all, it remains only for our Lord himself, in his own name and person, declaratively to appropriate to himself all that has here been so variously represented of him as the one like unto the Son of

Man, as the Lamb once slain, as the Son of God, as the Word of God, and as Him that sat upon the throne. Such a declarative announcement we find to be made immediately after the departure of the angel, and to that we think the *coming* quickly refers; the veritable coming consisting in a right understanding of the symbols and figurative language by which it is ushered forth.

The direction given to the apostle, not to seal the matters revealed to him, because the *time is at hand*, may be contrasted with that given the prophet Daniel,* 500 years before, to shut up the sayings of the prophecy committed to him, and to *seal* the book "to the time of the end," (Dan. 12 : 4-9.) The time then was *not at hand*. The inference seems to be that the time alluded to on both occasions is the same, and consequently that the crisis contemplated in the vision of Daniel, is now reached.

According to the prophet, "the man clothed in linen upon the waters of the river, held his right hand and his left hand up unto heaven, and sware by Him that liveth and reigneth for ever," that the matter referred to should be "for a time, times and half a time:" the same expression as that employed in designating the seclusion of the *Wife* in the wilderness, (Rev. 12 : 14.)

The apostle saw a mighty angel standing upon the earth and upon the sea, who lifted up his hand to heaven, and sware that there should be time no longer.

It seems fair to conclude that in the full development of truth, symbolically represented in what we have termed the *catastrophe* of the Apocalypse, the time of the end,

* § 529.

spoken of by Daniel, is reached, the terms of duration, in both cases, being figures of coincidence, or parallelism.

That the Michael spoken of by the prophet, is the Michael, also, of the apostle, there can be no doubt ; both refer to the same Messiah, or Christ, and to him especially, as a personification of divine sovereignty ; whence it would appear that the "children of thy people," in the prophecy is an appellation equivalent to that of "the brethren" in the book of Revelation ; both referring not to human beings, but to evangelical principles of doctrine, of which the children of Israel, or the people of Judea, were typical personifications. Of these, some of those alluded to are on the side of truth, corresponding with those slain for the testimony of Jesus, afterwards promoted to tribunals of judgment, resuscitated to everlasting life ; others, like the dead slain in battle with the Word of God, and not found written in the book, are condemned to shame and everlasting contempt—a result of the eternal trial of the second death. Accordingly, those that shine as the brightness of the firmament, and as the stars, for ever and ever, are the elements of true evangelical doctrine, which are the really *wise*, or the real *teachers*, (margin,) as they are also the real instruments in turning *many*, or even any, to righteousness. (Dan. 12 : 3.)

The book spoken of by the prophet as the standard of judgment, is apparently the same as that set forth in the Apocalypse as the book of life, or the book of the life of the Lamb, that is, the divine plan of salvation by the vicarious sacrifice of Christ.*

* We throw out these remarks upon Daniel principally by way of suggestion—matter worthy of consideration. The conclusion of the *book of*

“He that is unjust let him be unjust still,” or, (Gr.,) *The unjustifying, let it unjustify still.** The verb is precisely the same as that rendered in all other instances in our common version of the Apocalypse by the term *hurt*, and which we have before defined as the opposite of justifying: the conqueror was not to be *hurt* by the second death; death and hell were forbidden to *hurt* the oil and the wine; the four winds were to *hurt* the earth, etc., except the sealed ones; the two witnesses in sackcloth were not to be *hurt* without peril; the locusts were to *hurt*, but not to kill. In all these cases we have considered the *hurting* in question the action of legal principles, lawfully or unlawfully applied, showing the want of the power of justification in the element of doctrine tried. The *hurting* of the witnesses in sackcloth would have been an unlawful application of legal principles; the *hurting* of the elements of the earthly system was a lawful application of the same principles. The purport of the declaration here seems to be an averring of the unchangeable nature of the doctrinal principles referred to: those that are hostile to justification, must ever continue to be so; as those that rest upon the law, must be judged by the law, and as all vain pretensions to merit must be manifestly unjustified, when the law is brought to bear on them.

“He that is filthy,† let him be filthy still.” This also should be rendered actively, (Gr.,) *The defiling let it defile still.* Principles defiling, (the opposite of spotless or pure,) are those which tend to mix pretensions of human

Revelation is the end of the inspired writings, as it is also the completion of prophecy; as such it may be figuratively alluded to as “the time of the end.”

* § 530.

† § 531.

merit with professions of dependence upon the merits of Christ—an amalgamation of legal and Gospel principles.

“He that is righteous, (just,) let him be righteous still,”* or, (Gr.,) the just, let it justify still, and the holy, or consecrated, let it *holify*, or consecrate, or sanctify still. The same remarks apply here as in the preceding cases. The principles of doctrine tending to justification must continue to do so; and those which tend to consecrate or sanctify, are also to remain unchanged: such, for example, as sustain the doctrine of justification through the imputed righteousness of Christ, and such as exhibit the sanctification or consecration of the disciple by adoption in Christ, must ever have the same tendency.

Old things have passed away, all things have become new, by the substitution of the new dispensation for the old; but principles and their tendencies, whether of law or Gospel, are unchanged. Legal principles will ever tend to the condemnation of the sinner, and principles of a mixed or mercenary character must ever continue to be inconsistent with the divine purpose of salvation by sovereign grace.

“And behold, I come quickly, (forthwith,) and my reward with me to give to *each* (Gr.) according as his or its works shall be. I am Alpha and Omega, the beginning and the end, the first and the last.”

In this second announcement* we advance a further step toward knowing who it is that is to come. The Alpha and Omega is declared by the Lord God (Gr.) to be the Almighty, (Rev. 1 : 8;) and connecting the voice heard by the apostle behind him, with what he saw when he

* § 532.

† § 533.

turned round to see the speaker, the same Alpha and Omega is the one like unto the Son of Man, (Rev. 1 : 13,) and comparing this with the declaration of Him that sat on the (great white) throne, (Rev. 21 : 5,) the same Alpha and Omega is the Word of God, by whom all things are made new. It is therefore the Lord God Almighty in the person of one like unto the Son of Man, personified also as the conqueror, the Word of God, who is to come. He came as a thief, (Rev. 16 : 15,) that is, unexpectedly, in the great battle of Armageddon, as a conqueror overcoming by the sword of his mouth, as a judge condemning to the second death *the dead* not written in the book of life, and as a saviour giving to the thirsty of the water of life freely. He now comes as a sovereign, his recompense (wages) with him, to give to *each* as his work shall be.*

Immediately after this announcement, we find two classes of subjects pointed out, apparently as those to whom the recompense spoken of is destined: the first pronounced to be blessed, as doing his commandments, or, according to some editions, "washing their robes,"† that the power concerning the tree of life (Gr.) may be theirs, and that they may enter by the gates into the city. Those of the second class are designated as dogs, sorcerers, whoremongers, murderers, idolators, and every one loving or making a lie, doomed to exclusion from the city.

These, then, are the two classes to which the term *each* refers; the recompense or *wages* spoken of consisting in the privileges of the first class, and the privations of the second class.

This is not to be considered something in addition or

* § 534.

† § 535 and note.

subsequent to the judgment-scene, recently exhibited in what we have termed the *catastrophe*. It is only a different figure of the same thing. The city spoken of is the New Jerusalem, and the New Jerusalem is the divine plan of salvation, or covenant of grace, (Gal. 4 : 26.) To enter into this city, is to be or to become a constituent part or element of it, as a principle of that divine plan; which also, as entering by the *gates*, must be a principle in accordance with the doctrine of salvation through the vicarious work of Jesus Christ, the only door or way of admission. Of the same character must be the power *over*, or *concerning* the *tree of life*: as that *tree* is another figure of the divine purpose of grace, the power *concerning* it must be a figurative expression of the compatibility of the principle or subject in question with that divine purpose. These principles, accordingly, are personified as *blessed*; the figure corresponding with that of the souls enjoying the first resurrection: *blessed* in being the *cause* of blessedness to those by whom the way of salvation just represented is embraced, (Tit. 11 : 13.)

The purport of the figurative appellations of those designated as "without," (excluded,) we have before had occasion to notice in commenting upon Rev. 21 : 8 and 27, with the exception of the term *dogs*. These we consider symbols of doctrinal principles of a self-righteous character, corresponding with the teachings of those to whom the apostle Paul applied the same appellation, (Phil. 3 : 2-9,) apparently teachers of self-dependence, opposed to the righteousness or justification which is of God through the faith of Christ.

It is evident that the passages, Rev. 21 : 27, and 22 : 15,

have the same reference. The difference seems to be that the first is a part of the exhibition of the contents of the sealed book, witnessed by the apostle on the great and high mountain, while the last is the utterance of a decree of the Alpha and Omega, as it were in confirmation of what was before symbolically exhibited—a repetition equivalent to the testimony of two witnesses.

ADDRESS OF JESUS, (Rev. 22 : 16–20.)

We have now reached the last stage in the development afforded by the vision. The veil of personification being thrown aside, Jesus Christ speaks in his own name, and as in his own person, appropriating to himself the revelation heretofore apparently made by his angel. It is still in vision that this occurs, and the language employed is still figurative.

“I Jesus* have sent mine angel to testify unto you these things *concerning* the churches.” That is, the seven churches to which the narrative of the vision, with the epistles, was to be sent. These churches we have considered as so many exponents of Christian faith, more or less correct, according to the influence of the *star*, angel, or light by which they were guided. The things *concerning* the churches are therefore things concerning the views of faith thus severally held.

The angel is in fact the vision itself—the messenger being put for the message, and the vision being that message; as a dream, or vision of the night, or trance in the day, may be really as much a messenger or message of God as

* § 537.

might be the appearance of an angel in human form. (Job 33 : 14-16 ; Acts 10 : 10.)

The angel had just before spoken of himself as sent by the Lord, the God of the spirits of the prophets. He is now declared to have been sent by Jesus, consequently the two must be one, which *oneness* appears further by what Jesus declares of himself in the words, "I am the Root and the offspring of David, the bright and morning star." As the root of David* he is thus identified with the Lamb in the midst of the throne, (Rev. 5 : 6.) As that Lamb he is *one* with his Bride or Wife, the New Jerusalem, or Word of God, and as that Lamb he is *one* with God, in occupying the same seat of divine sovereignty ; all that is represented either of the Lamb, or of the Word of God, is accordingly so represented (unveiled or revealed) of Jesus Christ.

Being the bright morning star, and also the Word of God, there is in Jesus a fulfillment, as we have noticed elsewhere, of one of the promises to the conqueror, (Rev. 2 : 28,) "I will give him the morning star."

It is true, we have considered Jesus Christ and his work the subject of the vision throughout, but it is partly from the title of the book, and partly from what we have learned from other portions of the sacred writings, that we have done so. If we could place ourselves in a position of ignorance as to these other sources of information, we should find ourselves in the course of the exhibition, asking the question, "Who is the Lamb?" or "Who is the Word of God?" till we reach this explicit declaration of Christ himself, and trace the connection with the figures previously employed.

* § 538.

INVITATION.

“And the Spirit and the Bride say, Come.”* This is still the language of Jesus; he explains here the purport of the whole vision; namely, that it is designed to operate as an invitation, an urgent call, to come to him; or, which is the same thing, to trust in the salvation through him, of which the figure of the Bride and the spirit-sense of the figure are the exponents.

The Bride, or Wife, is the holy Jerusalem, and this Jerusalem, as we have shown, is an exposition of the divine plan of salvation, with its atoning and justifying provisions. The figure and the spirit-sense of the figure virtually unite in the call or invitation, to believe and trust in the plan of sovereign grace here symbolically delineated; comprehending the mystery of God, alluded to by the apostle Paul as hid in Christ; now to a certain extent at least uncovered or unveiled, (Col. 2 : 2, 3; Matt. 10 : 26.)

“And let him that heareth say, Come.”† Of the Spirit and the Bride it is said absolutely that *they say, COME*; but here there is a direction given to him that heareth, or to the hearing, *to say, COME*, that is, to join in the same virtual call or invitation as above.

The apostle has just declared that he saw and *heard* these things. The declaration may therefore be considered as primarily given to him; but further, we suppose it given to all who like the apostle have had the benefit of the vision, with the right understanding of it; for we suppose something more than the mere *hearing* of the ear is contemplated. Perhaps the test of the correctness of this

* § 539.

† § 540.

hearing may be that of its effect. If it prompt the hearer to join the call to *come*, and partake in the rich provision of sovereign grace, set forth in the vision, we may judge it is the kind of *hearing* alluded to. (Ps. 66 : 16.)

“And let him that is athirst come,” or, Let the thirsting come, and the willing, (desiring,) let him take the water of life *freely*.

Here it is not a direction, “let him *say*, Come,” but the language is altogether that of invitation. “Let him, or them, come, and take of the water of life *freely*, gratuitously, without money and without price; corresponding with the language of the prophet, (Is. 55 : 1,) and with that of Jesus himself, (John 5 : 35.)

This “water of life” must be the water of the river, proceeding out of the throne of God and the Lamb,* (Rev. 22 : 1)—the element of divine atonement, of which the source is in the attribute of divine sovereignty, (the throne,) and of which the operation is to give effect to all the elements of the plan of salvation, symbolized by the *city*. The river runs through the midst of the city, and the tree of life with its fruits and leaves grow on both sides of it, dependent on the river for its nourishment. So all the benefits of the plan of salvation depend upon its distinguishing feature, the vicarious sacrifice of Christ; thus the water of life is here apparently put for the whole gift of salvation. As on the other hand, *he that thirsteth*, or the thirsting, is a general appellation for all who feel their need of redeeming mercy—their need of purification from the guilt of sin, and of justification by some other righteousness than their own.

* §§ 541, 542.

The spectacle, as we may term it, having closed, the *wrath of the Lamb* against principles opposed to his work having been exhibited, together with the final triumph of the elements of truth, and the benefits derived from them, the invitation here from the mouth of Jesus, though still a part of the vision, and clothed in figurative language, may be taken as addressed directly to disciples in general—all who read, hear, and keep the things written in this book, or that which is equivalent thereto.*

CAUTION.

“I testify unto all hearing the words (sayings) of the prophecy of this book, if any one add to (put upon) these things, God shall put upon him the *plagues* (tests) *written in this book*; and if any shall take away from the sayings of this book, God shall take away his part from the (book) tree of life, and from the holy city, and from the things written in this book,” (Rev. 22 : 19.)

This caution,† we may presume, was primarily designed for the protection of the original text, although in a certain sense, it may also apply to *comments* upon that text, as, indeed, the Greek word rendered *add*, strictly signifies. The first object has been almost miraculously attained, for amidst all the variety of opinions concerning the matter, and the very diverse applications made of

* We say *equivalent thereto*, because, as the matter of this vision must accord with what is revealed on the same subject in the writings of prophets and apostles, many may have learned from that source, what they may yet learn in confirmation from this.

† §§ 543, 544.

it, together even with the indifference of others to the real meaning or purport, the original text, it is said, has been preserved with more purity than that of any other portion of the sacred Scriptures.

As to the comments and commentaries upon the vision, of which there has been a great abundance, especially upon certain portions, we may notice that the *plagues* spoken of, are the *tests* which in the course of the vision we have seen symbolically applied to the errors or erroneous principles subjected to their action. For example, as far as such comments partake of the self-justifying errors of the bottomless pit system, they must be tested by the legal principles (locust-plagues) of that system. If errors of the self-atonement pretension, they must be tested by the legal elements represented by the cavalry of the Euphrates; as partaking of the earthly system generally, they must be subjected to the tests (plagues) of the witnesses in sackcloth; belonging to the system (kingdom) of the beast, they must be subjected to the tests (plagues) of the first and fifth vials; arising from false views of the requisitions of the broken law, or of the adequate means of atonement, they are obnoxious to the action of the second and third vials, (plagues or tests;) as sustaining pretensions to justification by human merit, they must be exposed to the scorching test of the fourth vial; partaking of the erroneous views of propitiation, connected with the harlot system, their entire insufficiency is shown by the test of the sixth vial, as in the drying up of the Euphrates, preparatory to the destruction of the whole mystery, of which this pretension forms the prominent characteristic; and finally, if errors

arising from misconstruction or misinterpretation of the written word of revelation, they come under the operation of all that is represented by the action of the last test, the effusion of the seventh vial upon the air, including the *sweeping* effect of the plague of hail.

Such are "the *plagues* written in this book," consequently the *additions* to the things revealed, contemplated in this caution, must be of a corresponding character.

By taking away from the words of the book of this prophecy, we may understand, in reference to comments, any perversion of its meaning. The Greek term translated here (c. v.) "the book of life," is the same as that rendered elsewhere, "the *tree* of life:" whether the tree or book of life, we consider the expression a figure of the divine purpose of salvation through the vicarious sacrifice of Christ. The *holy city* has just been exhibited as another figure of the same divine purpose, of which "the things written in this book," whether of the whole vision or of the sealed book, is yet another figure. Consistently with this definition, the purport of the declaration seems to be that any perversion of the things revealed, equivalent to taking away a part of them, shall be manifested to be incompatible with, or not belonging to, a just or true view of the divine plan of redemption, as set forth in the three symbolical expositions alluded to.*

* The word *man* has been somewhat officiously introduced in this passage of our common version, but whether retained or not we are persuaded that the reference is to the things written, and not to the writers; the difference between the comment and the commentator being the same here as that alluded to in the trial by *fire*, spoken of by the apostle Paul,

THE COMING, (Rev. 22 : 20.)

“He which testifieth these things, saith, Surely I come quickly, (forthwith.)”* (See Appendix D.)

This is the third time, since the conclusion of the description of the New Jerusalem, that this declaration of coming quickly has been made by one speaking in the first person. The first of these announcements seems to have been made by the angel, as the herald of Him that was to come; as if it had been said, Behold, saith the Lord, I come quickly. The second announcement is made by Him who declares himself to be Alpha and Omega, the beginning and the end, the first and the last; from which we gather that the *coming one* is He of whom it was said in the commencement (preface) of the book, “Behold, he cometh in the clouds,” also the Almighty, manifesting himself to the apostle, in appearance as one like unto the Son of Man. The announcement is now plainly given as the words of Jesus Christ; for although he first says, (v. 16,) “I have sent my angel to testify,” he afterwards says, (v. 18,) “I testify;” consequently he that testifieth must be Jesus himself. It is he, therefore, who now announces his coming *forthwith*, as something imme-

(1 Cor. 3 : 13-15.) “If any man’s work shall be burned, he shall suffer loss,” (or it shall be loss,) “but he himself shall be saved, yet so as by fire.” This consideration sustains us under a consciousness of our own fallibility, while, on the other hand, we believe that commentators upon the Apocalypse, however different their views, have been generally amongst those most distinguished in the Christian ministry for their zeal and fidelity in the cause of revealed truth.

* §§ 545-549.

diately resulting from the completion of this vision ; for if we examine the several passages in the New Testament, in which the Greek word rendered (c. v.) *quickly* is employed, we shall find the sense to be that of *forthwith*, or, as we commonly express it, *right away*.*

It can hardly be supposed that this declaration of *instant* coming would have been three times repeated, in this close connection, without a certain mystic meaning. The inference to be drawn corresponds, apparently, with the conclusion we arrived at in commenting upon the admonitions at the close of the epistles to the churches ; as while in the six first of these epistles, there is something like *future* contemplated, as, "Repent or else I *will* come," "Hold fast *till* I come," etc., it is said to the Laodicean church, "Behold, I stand at the door and knock ;" equivalent to the declaration, Behold, I am come ; or, Lo, I am here, even at the door.

So, immediately after the gathering together of the hos-

* See Matt. 28 : 7, 8, "Go *right away* and tell his disciples." "And they departed *immediately*." Mark 9 : 39, "There is no one which shall do a miracle in my name that can *immediately* (afterwards) speak evil of me ;" John 11 : 29, "As soon as she heard that, she arose *immediately* and came unto him ;" Acts 12 : 7, "*Arise immediately* ;" 22, "Get thee *immediately* (without loss of time) out of Jerusalem."

Such is evidently the sense of the passages quoted. The words of our common version, *shortly*, *quickly*, *speedily*, do not sufficiently express this sense, for we associate with them comparatively a greater or less duration of time, according to the circumstances supposed ; as one or two thousand years in comparison with eternity, is but a *day*, or less.

The words *immediately*, *forthwith*, or *right away*, do not admit of this qualification, and such being the sense of the Greek term employed in connection with the *coming* spoken of, we can only apply that *coming* to a right understanding of the purport of the vision ; the *unveiling* of Christ, and his *coming* being synonymous expressions.

tile powers on the field of the Gospel, (Rev. 16 : 14, 16,) it is said, "Behold, I come as a thief," alluding, apparently, to the coming in the person of the rider of the white horse in that battle-scene. Again, immediately after the exposition of the same Word or divine purpose, under the figure of the New Jerusalem, it is said, "Behold, I come *forthwith*." Such being the progressive advance in the revelation, we wish to know now who it is that is thus coming, and the next announcement in the same terms, informs us that it is he who styles himself "Alpha and Omega, the beginning and the ending, the first and the last." With this key we connect all that has been said of him to whom this appellation is attributed, and we find that it is both the Lord Almighty and the one like unto the Son of Man, (Rev. 1 : 8, 11, 13;) the latter being he whose coming is alluded to in the epistles, in one of which he also styles himself the Son of God. We still wait, as it were, for something more explicit, till we reach this declaration of Jesus himself, "Verily, I come *forthwith*."

It is, then, Jesus, the coming one, who is the Alpha and Omega; in appearance one like unto the Son of Man, but in reality the Son of God, and more than this, mysterious as it may seem, it is the *Lord Almighty*, for we can not dissever the connection of the chain of appellations. How, then, are we to consider this *coming forthwith*, announced at the close of the vision?

The proper title of the vision is the unveiling of Jesus Christ, and we find that Jesus Christ *unveiled* is not only the Lamb of God, and the Son of God, and the Word of God, but even the LORD ALMIGHTY. As while on earth he was the Word (of God) made flesh, the veil of flesh

being removed, he is the Word, the divine purpose, the mind of God; and as on earth he is declared to have been "God manifest in the flesh," so, that same veil of flesh being removed, he is revealed to be the LORD GOD.

This revelation or unveiling is accomplished, as we have seen, through the instrumentality of the symbolic clouds and figurative representations we have just passed over; corresponding with the first announcement, "Behold, he cometh with clouds." The *coming*, then, and the *unveiling* of Jesus Christ are synonymous terms—terms, as used in this connection, of like signification. As the coming of "the Man of Sin," or error, consists in the unveiling of "that mystery," (2 Thess. 2 : 8, 9,) so the coming of the Son of Man (Matt. 16 : 28) consists in this *unveiling* of Jesus Christ. To understand the vision is to witness the coming of Jesus: to understand and to appreciate all that is revealed of him in the *Scriptures*, is to see him coming in the clouds of *heaven*; corresponding with our suggestion that as the physical heavens display the wonderful work of creation, so the Scriptures (the symbolical heaven) exhibit the wonders of redemption and of divine government.

RESPONSE OF THE APOSTLE.

The response to this annunciation, "Amen, come, Lord Jesus," or, Even so, come, Lord Jesus,* appears to us a confirmation of the construction adopted, as it evidently does not refer to any thing to take place one or two thousands years afterwards, but to something immediately following the revelation just made—something which the

* § 550.

apostle himself may have witnessed even on earth, (John 21 : 22, 23,) and which all must witness immediately upon their transition to a future state.

INVOCATION.

“The grace* of our Lord Jesus Christ be with you all.” This concluding invocation of the apostle corresponds with his *greeting* to the churches, in his preface to the epistles, “Grace unto you and peace,” (Rev. 1 : 4.) This grace and peace having been set forth in the vision, the apostle now invokes its benefits in behalf of those whom he addresses: symbolically the seven churches, but virtually all who *read and hear the word of this prophecy, and keep the things written therein.*

The grace referred to on both occasions we take to be specifically the *grace*, or free gift, comprehended in the divine word or purpose of salvation, of which Jesus is the impersonation, and the New Jerusalem an exposition. The peace connected with this grace, and involved in it, must be the reconciliation (between God and man) resulting from that divine plan through the vicarious sacrifice of Jesus Christ.

As the grace set forth in the vision is the same as that alluded to in the preface, so the source of that grace is the same as that which at the close is termed the grace of our Lord Jesus Christ.

On the first occasion this grace is said to be from Him “which is, and which was, and which is to come” an at-

* § 551.

tribute of him, who declares himself to be Alpha and Omega, the Almighty, and who is in the end identified with Jesus Christ. It is also said to be from the seven spirits which are before his throne—the seven spirits of God declared to be an attribute of the Lamb, (Jesus Christ,) symbolized by his seven horns and seven eyes. And lastly, it is said to be “from Jesus Christ, the faithful witness, the first born of the dead, and the Prince of the kings of the earth,” a title equivalent to that of “King of kings and Lord of lords,” an appellation both of the Lamb and the Word of God in the Apocalypse, as it is also of Jehovah in the book of Daniel.

The seven spirits of God being, as we apprehend, an equivalent of the Word of God, the source of grace and peace corresponds with that of the river of the water of life, proceeding out of the throne of God and the Lamb, which, as we have remarked in its place, must be in fact the throne of God Almighty—the *seat*, not of two distinct Beings, but of one supreme Being. Of that Being Jesus Christ is the manifestation, as he is also himself the impersonation of the grace spoken of: for either of which reasons it may be said to be “the grace of our Lord Jesus Christ;” while, as in the process of unveiling, the Lamb and the Word are identified with Him who sat on the throne, so the grace alluded to in these invocations, and represented in the vision, must actually proceed from the same divine occupant of the throne, who was to look upon like a jasper and a sardine stone, who held the sealed book in his right hand, and of whose *will*, or purpose, that book unsealed is a development.

The grace exhibited, whatever may be the intermediate

representations, can be therefore no other than the SOVEREIGN GRACE OF GOD—"the grace of God that bringeth salvation," (Titus 2 : 11 ;) the head stone, referred to by the prophet, to be brought forth (revealed) with shoutings, (Zech. 4 : 7.)

The result of the whole development thus accords with the *end*, to which we have more than once adverted, when the Son, having brought all things into subjection unto himself, gives up the kingdom to the Father, that God may be manifested to be all in all,* (1 Cor. 15 : 28.)

* §§ 552-560.

CHAPTER II.

RETROSPECT.

SYMBOLIC CLOUDS—SYMBOLIC COMING OR UNVEILING—APPLICATION TO THE SEVEN CHURCHES.

HAVING exhibited, in the first part of this work, the correspondence in arrangement of the Apocalypse with the form of the ancient Greek drama, showing the unity and tissue of the plot in the victorious progress of the conqueror, and having subsequently, with the aid of this arrangement, taken a rapid analogical survey of the whole vision, by way of ascertaining the purport of its *myth*, it seems to be necessary, at the expense of some repetition, to take a retrospective glance of the ground gone over, to justify the apprehension entertained of this revelation, or *unveiling* of Jesus Christ as something equivalent to his *coming*, or to what is commonly termed his second advent.

A new interest seems to be given to the annunciation, "Behold, he cometh with clouds," (Rev. 1 : 7,) when contemplated as pointing directly to the subsequent matter of the book. As if we were to ask, "Where are we to look for this coming in the clouds?" and the answer should be given, "In the vision immediately about to be described."

Here, we say, Jesus comes or unveils himself to the mind of the reader in symbolic clouds—clouds of symbols and

figurative language. As with the figure drawn from nature, so with the symbols here employed, there are dark as well as light clouds: the darkening clouds of error must first be dissipated, before the bright clouds of truth can be discerned.

To perceive the *gradual* character of this development, we must, as elsewhere suggested, divest our minds for a season of the knowledge we have of Jesus Christ from other portions of the written *word*; although we are bound to compare afterwards what we suppose to be the purport of the book with all that is revealed of him in other portions of the sacred writings; the truth being thus confirmed as by the mouth of two witnesses.

The opening of the sealed book by the Lamb as it had been slain, the going forth of the four mounted warriors, the cry of the souls under the altar for vengeance, the earthquake, the blackness of the sun, the falling of the stars, the departure of heaven as a scroll, the removal of mountains and islands from their places, and the dread of the wrath of the Lamb on the part of the dwellers upon the earth, (all symbolic clouds,) appear to us as clouds of a dark, threatening, or at least ambiguous character, till we learn afterwards more of their import. As in the corresponding physical phenomena, while the sun is hidden from our sight by dense exhalations from the earth, darkness and despondency take possession of our imaginations, but when the mists break away, and the clouds reach a position in which the rays of the sun are reflected from them, all appear radiant with beauty; and admiration, hope, and bright anticipation are the prevailing sentiments inspired—so it is in the process of this vision. It is not

till we perceive the gracious features of the divine plan of redemption, reflecting from these symbolic clouds, (as exhibited at the close,) that the Sun of Righteousness appears indeed to rise with healing in his wings.

The mission of the four angels to withhold the four winds of the earth, seems a dark cloud, for we know not its real portent; but on the other hand, the sealing of the 144,000, the choral scene in heaven, and the explanation of the elders, (Rev. 7 : 4-17,) are white clouds, affording, as it were, amidst the earthly gloom a glimpse of brighter scenes above.

The development resulting from the sounding of the first six trumpets, the three woes, the emanations from the bottomless pit and from the great river Euphrates, the possession of the outer court of the temple and the holy city by the Gentiles, the prophesying of the witnesses in sackcloth, the triumph over them of the beast from the bottomless pit and the rejoicing of the dwellers upon the earth over their dead bodies, are again symbolic clouds, apparently of the same dark import; but the choral scene on the sounding of the seventh trumpet, and the results of the war in heaven, afford us, as bright clouds, the assurance that here, as in all other arrangements of the Ruler of the universe, although clouds and darkness are round about him, justice and judgment are the habitation of his throne.

The reign of the ten-horned beast, the worship paid to his image, and the influence of the false prophet, appear to be still dark clouds, but their effect is amply counteracted by the appearance of the Lamb on Mount Zion, the denunciations of the heavenly messengers, and the

blessedness announced by the voice from heaven, (Rev. 14 : 13.) The appearance of the "one like unto the Son of Man," on the *shining white* cloud;* the harvest and vintage of the earth; and the choral song in heaven of those that chant the odes of Moses and the Lamb, are bright clouds, indicative of the *coming* so long anticipated.

The effusions of the seven vials, or rather the results of these effusions, are dark clouds, indeed, to the *tribes* of the earth; but we have learnt now that the wrath of the Lamb, so much dreaded by "the dwellers upon the earth," is directed against elements of error only; as with the barrier intervening between the children of Israel and their Egyptian pursuers, the same cloudy element which causes darkness and bewilderment to the enemies of truth, affords light, and encouragement, and guidance to its advocates.

The combination of the beast, the dragon, and false prophet, in summoning the kings of the earth to the battle of the great day, appears at first a cloud of ambiguous import, but when we perceive in it the arrangement of the Great Ruler of all, to effect the final destruction of the earthly *systems* opposed to his *purpose of grace*, it is a bright cloud to the lovers of that blessed truth. The description of Babylon in her glory (Rev. 17 : 1-6) would appear a dark cloud had it not been immediately preceded by the declaration of her coming in remembrance

* It is not merely because of the figure that we consider this a symbolical cloud; it is not the personal form of Jesus that is here unveiled, it is the *mystery hid in him*, of which all the figures employed in the development, are the clouds in which he comes.

before God, and succeeded by an expansion (in the particulars given of her destruction) of all that is to be understood by that *remembrance* of her iniquities.

The operation of the seventh vial upon the air, effects a total change in the symbolic atmosphere. The last choral scene (Rev. 19 : 1-7) is indeed a bright cloud. The dark clouds of error disappear, or are only seen to be manifestly overcome by the rays of the Sun of Righteousness. Heaven opens: the appearance of the rider of the white horse with the armies of heaven, his victory over the beast and false prophet and their earthly forces, the confinement of Satan, the judgment given the witnesses of Jesus, the final perdition of Satan and of his *Gog and Magog* forces, the great white throne, the judgment of Him that sat upon that throne, the end of the *sea* and the doom of death and hell, the appearance of the new heaven and the new earth, the marriage feast of the Bride, (the New Jerusalem,) and the particulars of her glory as a city, her gates, her walls, her street, her river, her tree of life, with the *throne of God and the Lamb* in the midst of the city, are all bright symbolic clouds ushering in the unveiling of Jesus, and corresponding with the annunciation, "Behold, he cometh *in the clouds*."

Having thus given our views of what is to be understood by the *clouds* alluded to in the declaration above, we have next to trace the symbolical *coming* or *unveiling* of Jesus Christ, as here represented.

The title of the book is (properly) the *unveiling* of Jesus Christ; and the annunciation in the preface, "Behold, he cometh," informs us that this coming consists in the *unveiling* alluded to in the title. The declaration of the

speaker, in connection with this annunciation, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty," affords us the further information that he who is the Alpha and Omega is the ALMIGHTY, as he is also *He that cometh*. We are now to learn from the subsequent relation how this is to be understood.

John, being *in spirit* in the day of the Lord, heard a voice behind him, saying, "I am Alpha and Omega, the first and the last;" and turning around to discover the speaker, he sees one like unto the Son of Man—a likeness in respect to which the beloved disciple of Jesus, who leaned on his bosom at the last supper, could not be mistaken; as neither can there be any mistake in supposing that, by the appellation of the *Son of Man*, the apostle referred to his divine master; the inference, therefore, is that Jesus Christ was here the speaker, declaring himself to be the Alpha and Omega, and of consequence the ALMIGHTY; still this is but a matter of inference. The declaration, however, "I am he that liveth and was dead, and, behold, I am alive for evermore," places the matter beyond dispute, that the "one like unto the Son of Man" was Jesus Christ, who died for our sins, and was raised for our justification. This being the case, Jesus is here symbolically unveiled as the Ancient of Days: his head and his hairs white as wool, and his eyes as a flame of fire, and his feet as fine brass. Described as such, the one like unto the Son of Man declares himself in one of the epistles to be the Son of God, (Rev. 2:18.)

On the apostle's being first called up into heaven, he sees the throne, and one who sat upon it, to whom, alone,

the adoration of the surrounding elements is paid, as to the Lord God Almighty; but when the process of unsealing the mystic book commences, "a Lamb as it had been slain," is seen in *the midst of the throne*, and to this Lamb honors are ascribed by the attending chorus of living creatures, elders, angels, and all created beings, equal to those given to the Sovereign on the throne.

This Lamb as it had been slain, is designated as the Lion of the tribe of Judah, and the root of David, both appellations well known to apply to the Messiah of the prophets, and to him who was pointed out by the Baptist as the *Lamb of God*. Jesus is thus here unveiled, not merely as an attribute but as an element itself of divine sovereignty, and an object of worship and adoration; for we can not but recognize by these tokens, in the Lamb once slain, Jesus Christ, the Son of Man and the Son of God.

As the Lamb of God, and the Lamb once slain, "in the midst of the throne," the element of divine propitiation or vicarious sacrifice, is unveiled in Jesus Christ, as identical with the attribute of divine sovereignty; of which, however, we are to find a further development in the process of the vision.

It is not only as the element of divine propitiation that Jesus is to be revealed; we are yet to see, in the symbolical representation about to be given, an impersonation, in Jesus Christ, of the divine will, mind, and purpose, in the matter of man's salvation by sovereign grace. Of this development, the element of divine propitiation, wrought out in Christ, is the instrument, as shadowed forth in the opening of the sealed book by the Lamb *as it had been*

slain—an operation, in the nature of the case, to be effected by none other.

The appearance (on the opening of the first seal) of the conqueror, going forth to conquer, or to overcome, although a white cloud in the coming of Jesus, is not seen to be such till toward the close of the vision, when the same conqueror is announced as the Word of God, bearing also the title of the “King of kings and the Lord of lords.” Meantime we have, in the account given of the war in heaven, the assurance that the Lamb is the “King of kings and the Lord of lords,” thus giving us the information that the Word of God and the Lamb of God are one ; Jesus accordingly here unveils himself in two characters—as the Lamb of God, and as the Word of God. At least, so we may infer from the correspondence of these appellations, but the supposition is to be further confirmed by the narrative, the Lamb, Jesus, being declared to be the source of purification, in whose atoning blood the multitude of the redeemed wash their robes, and who, by virtue of his divine sovereignty, (in the midst of the throne,) leads them to fountains of living water, (Rev. 7 : 17.)

As the Lamb in the heavenly scene, he is unveiled or seen to be the element of divine propitiation, saved from the power of the broken law by the attribute of divine sovereignty, recognized in the infant caught up to God and his throne, the man-child destined to rule the nations with a rod of iron, (Rev. 12 : 1-5 ;) the same power of divine sovereignty, (Michael and his angels,) overcoming the dragon and his angels, casting the legal accuser out of the divine counsels. As the Lamb, it is by the power of his blood that the same avenger of the broken law is over

come by the elements of the divine purpose of grace, (the brethren.)

As the Lamb, the element of divine propitiation, Jesus (the Saviour) is unveiled, with the 144,000 elements of revealed truth, resting upon the foundation of sovereign grace, the Mount Zion, the site of the city of the living God, the foundation of the whole economy of redemption.

As the Lamb, the element of vicarious sacrifice, Jesus Christ *unveiled* is seen to be the *overcomer*, or conqueror, of the ten legal kings; for the reason given that he is "Lord of lords and King of kings," a title to be ascribed only to the Supreme Being, (Dan. 2 : 47,) but now shown to be (as predicted by the apostle Paul) the title also of the one like unto the Son of Man, declared to be the Son of God, (1 Tim. 6 : 15.)

As the Lamb, Jesus is revealed to be the husband of the New Jerusalem, the Bride at first announced as ready for the marriage feast, and subsequently seen descending from God out of heaven. The unveiling of Jesus Christ in this particular is thus a development of the mystery referred to by the apostle Paul, (Eph. 5 : 31, 32,) symbolized by the *accounted oneness*, or identity, of two parties to the marriage tie. We accordingly learn from this illustration that the Lamb and the holy city, or Jerusalem *from above*, are two figures of the same thing: that whatever may be represented by either of these figures, may be predicated of the other. Henceforth in Jesus Christ, unveiled, we are to contemplate both the element of divine propitiation and that New Testament, or plan of salvation by grace, of which the "Jerusalem above" is a figure. Finally, in the Lamb, as an occupant with God of one and the

same throne or seat of divine sovereignty, Jesus Christ is revealed to be, as declared of the Alpha and Omega, the Almighty.

Let us now see how Jesus Christ is progressively unveiled in the character of the Word of God.

The subject of the representation is the *wrath of the Lamb*, yet, except in the overcoming in heaven of the accuser by the blood of the Lamb, and of the ten legal kings by his attribute of divine sovereignty, we do not find this wrath spoken of as that of the Lamb, subsequent to the panic scene of the sixth seal. We perceive, however, in the course of the narrative, that the objects of this wrath, and the execution of it, are there described. The earth, with its satellites, as a system, is subjected to the wrathful action of hail, fire, and *shakings*. The dwellers upon the earth, figuratively *men*, are subjected to the torturing action of scorpion-like locusts from the bottomless pit, the smoke of which shuts out even the light of the sun. The same *men* of the earth (figuratively the *third* of men) were destroyed by the fire, and smoke, and brimstone of the cavalry issuing from their own *great* river Euphrates, as also by the fire from the mouth of the witnesses in sack-cloth. The wrath of the Lamb is not here mentioned, but fire and hail are figures of the revealed *Word of God*, and that Word of God we find afterwards to be identified with the Lamb.

A new series of figures of the subjects and execution of the same wrath is next introduced.

The ten-horned beast and his subjects, the image of this beast and its worshippers, the two-horned beast or false prophet, and those deluded by him, are all objects of this

wrath, as appears in their *end*; these, as were those suffering from the locust and scorpion visitations, being all "inhabiters of the earth," concerning whom the *three woes* are pronounced, and that these *three woes* are expressions of the wrath of the Lamb, there can be no doubt.

Babylon, (the image of the beast,) both as a woman and as a city, is destroyed by *fire*, the action of the Word of God. The ten-horned beast and the false prophet, and their auxiliaries, are overcome and destroyed by the same Word of God, acting by the sword out of his mouth, by the fowls of heaven, and by the fire of the lake burning with brimstone.

As a consequence of the victory over the beast and his allies, the execution of the same wrath of the Lamb by the Word of God is seen in the confinement of Satan by the angel from heaven with the great chain and the key of the bottomless pit, the messenger, or message, with the chain and key representing a corresponding development of the revealed word.

The same wrath, whether termed that of the Lamb or that of God, is executed by the same Word in the destruction of the Gog and Magog forces by *fire* from heaven, as it is also in the final condemnation and perdition of Satan, death and hell, and of all doomed to the fire of the second death. Even the fleeing away of the old heaven and the old earth from the face of Him that sat on the great *white* throne, (the Word of God,) may be considered a result of the execution of the same wrath, as well as the final exclusion of the *sea* from any place in the new creation.*

* The New Jerusalem or holy city being the Word of God, and as such

We thus see that while the subject of the vision is the wrath of the Lamb, the executor of that wrath is the Word of God; the objects against which this wrath is directed being the errors of the earthly system of self-justification and self-propitiation, however differently manifested. While the Lamb, the element of propitiation, overcomes in heaven the dragon, (the accuser under the broken law,) the Word of God overcomes on earth the principles hostile to the divine plan of salvation, by the sword of his mouth, and by fire from heaven, the weapons of this warfare: that is, written revelation rightly understood. The inference is that the Lamb and the Word of God are two appellations of the same Being; but we are not left to this inference alone.

The marriage celebration of the Lamb with his Bride, the New Jerusalem, exhibits the *oneness* of these two figures: the particulars of the holy city illustrating the abundant provisions of sovereign grace in Jesus Christ, (his fullness,) for the eternal life of his followers; his righteousness being their wall of salvation, he himself the way and the gate, his atoning sacrifice the river of the water of life, his merits the fruit, and his power to heal the poison of the sting of death, being the leaves of the tree of life; he himself, with all this fullness, being the precious truth symbolized in the golden site and materials, and resplendent garniture of the heavenly city; he, too, is its light, (its righteousness,) as "in him there is no darkness at all;" and he is all this because, being the Word of God and the Lamb, he is one with God.

one with the Lamb, the exclusion of certain reprobate elements from the city, is another figure of the same wrath—all these figures being coincident

In the person of the Word of God (the conqueror) operating on earth by the sword of his mouth, Jesus Christ *unveiled*, exhibits himself as the *overcomer* of all earthly systems, or erroneous views of the way of salvation, bringing them all into subjection to the divine plan of sovereign grace, of which he is the impersonation.

As the manifestation of truth overcomes its opposite error, the elements of legality, self-righteousness, and self-dependence, being first tried by the true sense of the law, (the mind or Word of God,) exposing their fallacy, are at last entirely overcome by being brought into immediate comparison with the truth as it is in Jesus.

The throne of God and the Lamb exhibits the *oneness* of the Lamb, and consequently of the Word, with Him who is alone to be worshipped, thus setting the seal of divine sovereignty upon the whole process previously represented.

We have, lastly, the declaration of Jesus Christ, as from his own lips, that he is "the root of David," which identifies him with the Lamb, (Rev. 5 : 5,) and that he is the bright morning star, identifying him with the Word of God, (the conqueror, Rev. 2 : 28;) both of these figures indicating his place on the throne of God, in accordance with the title elsewhere given him, of "the blessed and only potentate, the King of kings and the Lord of lords," (1 Tim. 6 : 15.) As King of kings, under the figure of the Lamb, he overcomes the ten legal kings; as King of kings, in the person of the Word of God, he overcomes the adversary of *his cross*, (the divine purpose of salvation.) Seen as the Lamb and as the conqueror, sitting on the throne of God, he justifies the appellation given him by

the apostle Paul, that of being “over all, God blessed for evermore.”

As the Lamb and the Lamb enthroned, Jesus is revealed the vicarious sacrifice, emanating from and sustained by the attribute of divine sovereignty—the child caught up to God and his throne. As the Word of God, he is the divine purpose of salvation spoken of by Jehovah, (Is. 41 : 10,) as *the right hand of his righteousness*—a truth corresponding with the purport of what is elsewhere declared of him as *exalted at the right hand of God*, (Acts 2 : 33 ; 5 : 31,) whence it is perceived that there is no discrepancy between the representations of the Old Testament and those of the New Testament. Jehovah is the Lord our righteousness as he was *in Christ* reconciling the world unto himself. The development of “the mystery of God,” in this respect, may be said to be interchangeable; the manifestation of the *oneness* of Christ with God, being equivalent to that of the giving up of the reign or kingdom by the Son to the Father, that God may be recognized to be “all in all.”

Such, we think, are the clouds, and such the unveiling or coming of Jesus Christ *with clouds*, to which the attention of every reader of the Apocalypse is called in the commencement of what is commonly termed the Book of Revelation, but of which the proper title, as given it by the inspired penman, is “*The unveiling of Jesus Christ.*”

APPLICATION TO THE SEVEN CHURCHES.

From the tenor of the epistles to the churches, introductory to the main purport of the Apocalypse, we have

assumed that the account given of the vision, from the opening of the door in heaven to its termination, is to be considered as transmitted to those churches, primarily, for the purpose of correcting certain errors with which some of them were chargeable, and to the influence of which others were exposed; ultimately to counteract the influence of like errors to which the visible Church of Christ might, in a subsequent period, be subjected. We are now to see how the illustrations of the exhibition apply to the purpose supposed.

As stars, or lights, of Christian churches, the angels must have been previously acquainted with the writings of the Old and New Testament, excepting this last work of the beloved apostle, supposed to have been written in a later period of the Christian era than that in which other portions of the New Testament were circulated. The Apocalypse, accordingly, contains no other Gospel than that shadowed forth in the Old Testament, preached and exemplified by Jesus Christ while on earth, and taught by Paul and other apostles after his ascension. Even the mention of Jezebel, Balaam, Babylon, Sodom, indicates the supposed acquaintance of those to whom the communication is sent, with the historical facts and typical and prophetic allusions of the Old Testament.

The errors alluded to in the epistles appear to be, as already noticed, those of self-sufficiency, self-justification, self-righteousness, and self-propitiation—errors not openly avowed, but creeping in and mixing themselves up with principles of truth, in certain systems of faith—errors arising, not from unbelief in, or a rejection of the authority of revelation, but from a false view, a misapplication

or misconstruction of the language and tenor of the sacred writings—errors in the visible Church, and not out of the Church ; but, such as they are, tending to lead the disciple to a dependence upon his own merit of some kind in the work of his salvation ; virtually ascribing to himself the glory due only to God. Hence the Ephesian angel's loss of his first love, and the nauseous lukewarmness of the Laodicean, as if the sinner saved were the champion of his own cause, and eternal happiness and glory were the reward of his own victories. Professing an adherence to the faith of Christ, as we may presume even the Laodicean to have done, he is really seeking to glorify himself, whatever may be his works, in establishing a claim to that eternal life which should be considered, as it is, the *free gift* of sovereign grace.

To meet these erroneous views, besides the reproofs administered, a promise is given in each of the epistles to him who shall prove himself the conqueror, the overcoming one ; and to prevent any mistake on the part of the self-dependent errorist, in supposing these promises to be made to himself, and their fulfillment to be the reward of his own prowess, accompanying the epistles a symbolical account is given of the progress of one who is seen going forth in the first instance a conqueror, and to conquer or overcome, and whose successful career points him out as the victorious combatant, to whom the promises and the glory implied in them are due, and by whom, as it is exhibited, they are actually enjoyed.

We may now suppose the errorist, whether angel or disciple, to examine these promises for the purpose of ascertaining if he can in any case hope to attribute them

to himself; and finding a difficulty here, he next searches the narrative for one whose success as a conqueror is so represented as evidently to entitle him to that appellation, and consequently to a fruition of the promises in question. The individual being fixed upon, the next inquiry is whether the rewards promised have been so bestowed.

Upon examination, the contest in contemplation is found to be that of doctrinal truth with error in matters of faith. There is but one conqueror represented, although his action is spoken of under different figures; he is particularly designated as the Word of God; and that he is the overcoming one is confirmed in the result by his enjoyment of the rewards promised.

A disciple (such even the angel of a church may be) might suppose the promises of partaking of the tree of life, of escaping the second death, and of having his name confessed before God, applicable to his own case, as well as that of a multitude of his fellow believers, (as indeed they may be, apart from the subject under consideration;) but these rewards alone do not identify the conqueror, for we take it for granted, that all the promises are to be fulfilled to the same individual.

The promise of the brilliant stone with the name engraved therein, "which no one knoweth but he that receiveth it," can be appropriated to no other than to him who is expressly said to have received this *mystic name*: the reception of the *brilliant* with the name engraved being implied. (Rev. 19 : 12.)

A disciple can not suppose the promise to rule the nations with a rod or sceptre of iron, to be fulfilled in himself: as he proceeds with the vision, he finds the same

promise to be an attribute of the man-child caught up to God and to his throne, and further on he finds it equally predicted of the rider of the white horse—the Word of God. (Rev. 19 : 15.)

The reward of a clothing in white raiment is not so peculiar, but that it may be applied to the case of a disciple; but he can not suppose himself to become the immovable pillar in the temple of God, upon which the name of God, the name of the city of God, (New Jerusalem,) and the new name of Jesus are to be inscribed. He looks, therefore, to the account of this New Jerusalem in the latter part of the vision, and finds it to be the Wife of the Lamb. Thence, ascertaining from the apostle Paul that the New Jerusalem is a figure of the new covenant, (the divine arrangement of grace,) he finds this city of God and the Bride of the Lamb to be two figures of the *Word of God*, the possessor of the name known only to the recipient and the ruler of the nations.

As to the seventh promise, it would be almost blasphemy, even for an angel, to suppose that, in return for any work of his own, he is to sit with Christ upon the throne of God, enjoying the attribute of divine sovereignty itself. The *searcher* has then again recourse to what is said of the rider of the white horse, called the Word of God, and, finding that WORD to be symbolized as the Wife of the Lamb, he perceives that it is one with the Lamb, that Lamb being Jesus Christ, the promisor. The promise is thus fulfilled in the manifestation of the identity or oneness of the Word of God with the Lamb, the Son of God.

Corresponding with this is the purport of the last pro-

mise, He that overcometh (conquereth) shall inherit all things, and I will be his God, and he shall be my son.

To inherit all things, is to be the heir of all things, and Jesus, the Son of God, is declared to be the heir of all things. As there can not be more than one heir of ALL things, it is evident that we have to resort to the construction already adopted, that the manifestation of the *oneness* of the Word of God with the Lamb, (Jesus Christ,) constitutes that Word the Son of God and the inheritor of all things. According to this construction, we see that while only a small part of the promises to the conqueror could be in any way applied to the case of a disciple, all of them can be indisputably applied to Him whose name was called the Word of God—the conqueror of the beast, the false prophet, the kings of the earth and their armies, Satan, the sea, death and hell—overcoming by the sword of the mouth and by the fire of his revealed word.

But besides the key of instruction afforded in this detail of the victorious career of the conqueror, the errors, or systems of error to be contended with, or guarded against, are set forth in the same development under the figures of the earth and its satellites, the dwellers upon the earth, the nations or Gentiles, the bottomless pit and its elements, the great river Euphrates, the kingdom of the beast, the false prophet, the image of the beast, (Babylon and the harlot,) together with the kings of the earth and their forces, and the *air*, or earthly atmosphere itself, all represented as being for a time subservient to the powers of darkness, Satan, death and hell, but at last overcome by the Word of God, revealed in the *spirit-sense*.

On the other hand, the truths, or rather the one great truth, to be adhered to, is represented under the several figures, or symbolical expressions, of the Lamb, the rider of the white horse, (the Word of God,) the armies of heaven, the Bride or Wife of the Lamb, the holy city or New Jerusalem, the great white throne and Him that sat upon it, and the throne of God and the Lamb, all of these eventually proving to be different manifestations of Jehovah himself, (beside whom there is no Saviour,) in the person of Jesus Christ. Jesus, the Son of Man and the Son of God, thus gradually unveils himself to the seven churches, as the impersonation of the mind and attribute of divine sovereignty itself, as the Lamb or element of vicarious sacrifice overcoming the power of the broken law, and as the Word of God, or plan of salvation by grace, overcoming, when fully revealed, all principles or doctrines opposed to that plan.

The angels and churches, and those represented by them, are thus admonished of the folly and madness of all pretensions to self-justification or self-dependence in matters of faith, as well as of the really blasphemous nature of such pretensions, in their tendency to deprive God ("Jehovah our Righteousness") of the glory and praise due to his name for the goodness, strength, and power manifested in the work of man's redemption.

Nor is this all. If the *first love* of the Ephesian errorist is to be restored; if Laodicean lukewarmness is to be superseded by fervent zeal; if the blasphemy of self-righteousness, and the doctrine of Balaam are to be overcome; if Jezebelian false construction is to be corrected; if something more than a name to live is to be acquired; if works,

and labor, and patience, and devotion of self to the Supreme Benefactor are to proceed from a grateful sense of redeeming mercy, (Rom. 12 : 1,) it must be by such an apprehension of the divine plan of salvation as is comprehended in this unveiling of Jesus Christ, in which the eternal life of the redeemed can not be otherwise contemplated, than as the free, unmerited gift of God.*

APPLICATION TO THE READER.

As the three favored disciples saw in a figure the coming of the kingdom of God, or the coming of the Son of Man in his kingdom, when, in the transfiguration on the mount, a bright cloud overshadowing them, they beheld their Lord in raiment bright as the light, ministered unto by Moses and Elias, (as the writings of Moses and the prophets minister to the development of the Gospel mystery,) so the reader of the sacred Scriptures may perceive in the types, and symbols, and figurative language of the Apocalypse, and of the whole body of written revelation, the coming of Jesus, as in a cloud, or in the clouds of heaven, "with power and great glory"—with power to save to the uttermost all that come unto God by him, and with that glory of a divine Saviour which Jehovah has declared he will not give to another, (Heb. 1 : 3 ; Is. 42 : 8, and 48 : 11.)

Jesus, the Lamb once slain, the Son of God, "the Alpha and Omega, the beginning and the ending, which was, and which is, and which is to come," here reveals himself as

* For remarks on correspondence of the Man of Sin with the ten-horned beast, see Appendix of "Hyponoia."

having overcome the power of the broken law, the power of the legal accuser, and the powers of death and hell. It is for the reader of this portion of divine revelation to consider, whether he will trust his eternal welfare to this Saviour, or whether, seeing no beauty in him, he prefers going about to establish his own righteousness, or to propitiate the mercy of God by some supposed meritorious acts or works of his own.

As the Word of God, Jesus Christ unveiled is seen to be the exponent of God's way of salvation by sovereign grace. It is again for the reader to consider, whether he will accede to that plan or way, convinced of his own unworthiness, and placing all his hope of eternal life upon the free gift of God in Christ; or whether, like the adversary of the cross, and the kings of the earth and their armies, under the influence of the false prophet, he will contend with the Searcher of hearts, the Judge of all, upon the platform of *works*, building up for himself a system of faith and trust, as baseless as the bottomless pit.

In the one case, his service of God (his "reasonable service") will be the fruit of his faith—gratitude for the benefit (the gift) so undeservedly received. In the other case, his works, and labor, and patience will be the offspring of fear, or of the desire of self-glorification. Contemplating eternal life as a fair exchange for his own good conduct, and even the forgiveness of his sins as purchased by his own acts of propitiation, he loses sight of the obligations he is under to his heavenly Benefactor, and regards himself as the real author of his own future happiness.

In the first case, he will live and move in a new atmosphere; he will see *heaven new and earth new*—a wall of

salvation around him, and the river of the water of life, and the tree of life ever within his reach. In the last case, with the terror of Satan, (the legal accuser,) the sea of judicial wrath, and the condemnation of death and hell before him, still clinging to the old earth and the old heaven, he must remain without *rest*, hope, or comfort; unless deluded with the persuasion that he is rich, and in need of nothing, when he is really poor, and naked, and blind, and miserable.

APPENDIX.

NOTES.

A.

THE SEVEN SPIRITS OF GOD.—PAGE 85.

THE seven spirits symbolized by the lamps before the throne, appear to us susceptible of the following definition:

1. *The spirit of grace*, (sovereign grace,) comprehending all that is understood of election, foreknowledge, and predestination. (Heb. 10 : 29.)
2. *The spirit of adoption*: accounted substitution in Christ, involving the imputation of his merits. (Rom. 8 : 15.)
3. *The spirit of regeneration*, (new birth :) another figure of the same accounted substitution, or sonship. (John 3 : 5.)
4. *The spirit of sanctification*, or holiness, as set apart in Christ: accounted holy. (1 Cor. 6 : 11.)
5. *The spirit of purification*: the accounted cleansing of the atonement of Christ. (1 Cor. 6 : 11.)
6. *The spirit of justification*: the imputation of the righteousness of Christ. (1 Cor. 6 : 11.)
7. *The spirit of glorification*: the ascription of the glory of Christ to his followers. (1 Pet. 4 : 14.)

These several operations are involved one in and with the others; they can not exist separately, and may accordingly be said to be different modes in which the one operation of the *Holy Spirit* (the Word of God, the Comforter or Spirit of truth) is spoken of. As lamps before the throne, they show forth the action of divine sovereignty; as the seven horns of the Lamb, they indicate the powers or results of the vicarious sacrifice of Christ; and as the seven eyes of the Lamb, going forth through all the earth, they act as

tests in trying the opposite pretensions of the earthly system. These definitions, however, are only suggested by way of illustration.

It may be objected to the manner in which we identify the Word of God with the Holy Spirit, that it does not accord with the language of the apostle John elsewhere, (c. v.): "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit," (Ghost,) by which it would appear that the Word and the Holy Spirit are two distinct subjects of contemplation. But a certain class of Greek manuscripts, it is said, have the term *Son*, in place of the Word, which is also the rendering of the Waldensian version, (Nolan, preface, p. 18, ed. 1815,) "the Father, the *Son*, and the Holy Spirit."

Aside from this, however, we think the allusion here is evidently to the Son, (the Word made flesh;) for we must presume that Son, represented by another apostle as ever at the right hand of God making intercession for us, to be one of these three witnesses.

As the word of Christ was sufficient to cure the centurion's servant, so we may suppose the Word, or purpose of God, to possess all the powers attributed to the Holy Spirit; at least, we are not able to define the difference.

B.

THE SEVEN HEADS OF THE BEAST.—PAGE 267.

As the seven spirits of God are equivalent to the one Holy Spirit, so we may consider the seven heads of the great dragon, or old serpent, afterwards transferred to the ten-horned beast, as one head of the adversary of man's salvation. And as the seven spirits of God represent so many features of his plan of salvation in the exercise of sovereign grace, so these seven heads of the serpent, or beast, may represent so many features of the one deadly purpose of the adversary, in perverting the true ways of the Lord, so as to bring the disciple under the power of the broken law, and thus exposing him to the action of the sting of death. For we may take it for granted that in the head, or heads of the serpent, the sting is comprehended. (Gen. 3 : 15.)

We may not be able to define precisely the purport of each of these heads, but we think it may be the opposite severally of each of the seven spirits; for example, the head of self-justification may be considered the opposite of the spirit of sovereign grace. Another head may be that delusive view of judicial wrath (the sea) which brings that wrath down to a supposed ability of man to meet it. A third head may be that of the pretended sufficiency of human means of atonement by some supposed meritorious works, (the rivers and fountains of the earth.) A fourth head may be exercised in darkening the

lights of revelation, (sun, moon, and stars,) preventing a just view of the divine plan of grace. A fifth head may consist in that false view of repentance in which there is an absence of any deep conviction of sin. The sixth head may represent those mixed views we have ascribed to the beast and his image. The seventh head may be put for that purpose of self-glorification which is represented especially in the pretensions of the beast.

The seven heads are afterwards said to be seven mountains, furnishing a throne, or support to the *queenly* pretensions of the harlot, and are also seven kings.

As mountains, they are fundamental principles of the harlot's system, or mystery of mixed and mercenary elements; corresponding in purport apparently with that ascribed to the heads. As kings, they are ruling principles of the beast's system or mystery of iniquity, of which, it is said, five are fallen, one is, and one is yet to come.

Consistently with our uniform mode of interpretation, we apply the past tense here to matters represented as done or completed in the preceding narrative, the present to that which is represented as still being done, and the future ("to come,") to that which is still to be *manifested*: as when we pray that the kingdom of God *may come*, we pray that that kingdom or reign of God may be manifested, knowing that God reigns, and has ever reigned, whether it be so manifested to us or not; whether recognized or not by his creatures.

The first of these kings fell, we think, when the green covering of the earth—the emblem of self-righteousness—was destroyed, on the sounding of the first trumpet. The second fell on the sounding of the second trumpet, when the judicial element represented by the sea, was seen to be satisfied with nothing less than the life or blood of the criminal. The third king fell on the sounding of the third trumpet, by the action of the star Wormwood, showing the bitterness of the earthly pretended elements of atonement. The fourth king fell on the sounding of the fourth trumpet, when the lights of the earthly system were darkened; the light that was in them being darkness, or so manifested. The fifth king fell on the sounding of the first and second woe-trumpets, when the real character of repentance, (conviction of sin,) and the really legal action of the earthly system of atonement, were shown by the sting of the locusts from the bottomless pit, and of the serpent-tailed horse of the Euphrates. The sixth king, described by the angel as still reigning at that crisis of the vision, was apparently the system or mystery represented by the image of the beast, upon which beast the harlot was then seated as a queen. The seventh king we suppose to be the mystery or system represented as the beast, to continue but a short space after

the destruction of the harlot, and to go into perdition, as seen afterwards to be the case. The eighth king, spoken of as formed of the seven, we may suppose to be Satan himself, impersonated in the beast, in whom all the preceding delusions are congregated, ("the father of lies,") whose perdition or doom in the lake of fire, is exhibited in the catastrophe.

These definitions are thrown out by way of suggestion; not that their adoption is esteemed essential to the general construction we have put upon the vision.

C.

THE CHAIN OF SATAN.—PAGE 320.

THE bottomless pit is the figure of a system or mystery of justification by works of the law, (self-righteousness.) Such a system, having no real foundation, is figuratively a pit without a bottom.

Satan is the adversary of man's salvation, and the accusing principle under the broken law.

Question.—By what chain or concatenation of principles may Satan be said to be confined to this bottomless pit, or system, this figurative chain being drawn from the preceding narrative?

As the great dragon, (the old serpent,) the accuser of the brethren, and the adversary of the divine plan of salvation and of the vicarious sacrifice of Christ, Satan was overcome in heaven by the *blood* of the Lamb, (the atoning feature of that divine plan,) and was finally driven by the attribute of divine sovereignty from heaven to earth; even the aid depended upon by Satan, derived from the power of the law, being overcome by the superior power of the vicarious principle spoken of as the Lamb, the King of kings and Lord of lords. Here are three links in the chain, showing that the serpent has no part in the heavenly councils, and that from the exercise of sovereign grace, his only remaining field of action is in the earthly system of pretensions to salvation by works.

Satan in this system does not appear openly, or in his proper character. He operates through a certain mystery or principle, (the beast,) to which he gives his power and great authority—his heads and his horns. This mysterious power is aided by a false construction or mode of interpretation of the written word, by which, also, it is enabled to substitute its own image, a system of propitiation by human merit, in place of the divine plan of salvation. To this power, or to the power of this principle, all the elements of the earthly system become subservient, and so long as this continues to be the *working of Satan*, he is represented as ruling over the earth and the world

But here the Word of God (the conqueror) intervenes with the sword of his mouth. A just interpretation of the divine plan of salvation exposes the folly of the earthly pretensions represented by the kings of the earth and their armies, the fallacy of the misconstruction represented by the false prophet, the blasphemous character of the beast, and his misuse of the power symbolized by his ten horns. Here, we may say, are the remaining links of the chain. The destruction of the errors figuratively spoken of as the beast, the image, the false prophet, and the kings of the earth, and indeed, of all the errors previously represented as overcome, reduces the power of the accuser and adversary to the single position of the bottomless pit system; manifesting that the whole power of the accuser under the broken law, is confined to the doctrinal system of self-dependence—the dependence of man upon his own merits, or upon his own works of the law—a dependence without a foundation, and necessarily bringing into action all the claims of the law upon those who pretend to fulfill its requisitions; as those who are under the law must be judged by the law, and in that case must be exposed to all the power of the legal adversary.

Such, we think, is the “great chain” by which Satan may be said to be confined to the bottomless pit—a chain forged by the victory of the Lamb in heaven, and by that of the Word of God on earth.

The *key* of the bottomless pit, as has been suggested, is susceptible of a similar analogical rendering. The opening of the bottomless pit (system) was a development of its legal character, with that of its chief or king, Apollyon, another name for Satan. The closing of the pit is a development of the confinement of the action of these legal principles, with their chief, to the position (pit) of self-justification; as we may suppose that where Satan is confined, his whole *corps* of accusing elements (locusts) is confined with him; or if not so, without their leader they lose their mischievous character.

D.

THE SECOND COMING.—PAGE 405.

THE possibility of the reāpppearance of Jesus Christ on earth in a human form, is not a difficulty in our mind. Whenever and wherever the Deity manifests himself, as before, in the flesh, there it may be said the Son of God is to be seen. But the question is, not what is possible, or what the Almighty can do, but what he has declared he will do. In other words, What is to be understood by the language of written revelation on this subject? Is it to be taken to the *letter*, or is it to be apprehended in an analogical sense? As

Jesus Christ said, in reference to some of his teaching which was not to be taken in a literal sense, "It is the spirit that quickeneth, (giveth life;) the flesh (the carnal sense) profiteth nothing; the words that I speak unto you are spirit and are life." (John 6 : 63.) We think the same distinction may be applied to what is said of the second coming of our Lord.

When, in his ascension, a cloud literally received him out of the sight of his apostles, and it was said to them, "This same Jesus that was taken up from you into heaven, shall *so* come *in like manner as* ye have seen him go into heaven," it seems to us that the comparison implied in the words "*so*," "*in like manner as*," may be understood analogically; the analogical *heaven* being the revealed word, and the cloud the symbolical language in which that word is written.

This construction is nowise inconsistent with the opinion (almost universally received among Christians) that the moment of death, in the ordinary sense, is to every one equivalent to the coming of the Lord: coming as that moment does, with the unexpected suddenness of a thief in the night, and with the certainty of travail upon a woman with child; and resulting in that transition from this present state, in which we see darkly, to the condition in which we shall see as we are seen.

There are other passages of Scripture susceptible of the same rendering; as, 1 Cor. 1 : 7, "Waiting for the *coming* of the Lord," should be rendered waiting for the revelation or *unveiling*; and 1 Pet. 1 : 7, the *appearing* of Jesus Christ, should be the revelation or *unveiling* of Jesus Christ; the Greek noun in both these cases being the same as that designating the title of this book. So, according to Luke 17 : 30, the revealing, or *unveiling* of the Son of Man, is equivalent to his *coming*, as described in the context; the Greek verb here being derived from the same root as the noun above. Jesus, the Son of Man, is revealed in the book entitled, "The Revelation of Jesus Christ:" thus John, *in spirit*, saw "the day when the Son of Man is revealed:" being, in spirit, *in the day of the Lord*. The revelation or unveiling of Jesus Christ, and the day of the Lord, and the coming of the Lord, are thus, we apprehend, equivalents. So, according to 2 Thess. 2 : 3-9, the *coming* of the man of sin, (error,) and his *revelation* or *unveiling*, and *his time*, are equivalents: and as in this case we suppose the *coming* to consist in the manifestation or development of the true character of the mystery or system of error referred to, so we may presume the coming of the Lord Jesus to consist in the manifestation of the truth, (God's plan of salvation,) of which the Lord Jesus may be said to be the embodiment. Such, we may aver, is the sense of the expression in the *Lord's prayer*, "thy kingdom *come*:" the allusion is to the manifestation or revelation of that kingdom or sovereignty, and not to its existence.

There are certain other passages evidently not to be constructed to the letter, although it may be difficult at present to furnish a correct analogical definition of all their terms. For example, 1 Thess. 4:16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The *shout* apparently corresponds with the "shoutings" spoken of by the prophet, (Zech. 4:7,) to which we have before alluded. That the trump or trumpet of God is not the trumpet of a man, must be indisputable: that it is the figure of some extraordinary development of the mind of God, comparable to a proclamation, appears most probable. That the same trump or trumpet is alluded to, 1 Cor. 15:52, must be admitted. In both instances, the sound or voice of the last trumpet, is put for a manifestation of truth; in effect, with regard to every human being, equivalent to the change of views necessarily and immediately succeeding the transition from this life to the next: a supposition strengthened by what we believe to be the proper rendering, according to the Greek, of the passage last alluded to: "Behold, I show you a mystery: we shall none of us really *fall asleep*, (referring to the common expression for *dying*,) *but* we shall all be changed in a moment, in the twinkling of an eye:" the moment, apparently, when the spirit quits this corruptible body to be united to that which is incorruptible.

Corresponding with this view, the Greek word commonly rendered revelation, is translated *coming*, 1 Cor. 1:7, and manifestation, Rom. 8:19. So, 2 Thess. 2:8, the spirit of the mouth of the Lord, and the brightness of his coming, are spoken of as alike instruments in destroying the mystery of iniquity, or *error*, referred to as that wicked, or that wicked one, (the man of sin.) The spirit of the mouth of the Lord, corresponds with the sword out of the mouth of the Word of God—the sword of the Spirit; the spirit-sense of the written word, by which the brightness of the coming, or manifestation of the truth as it is in Jesus, is exhibited.

The coming contemplated in these passages, must be the same as that described, 2 Thess. 1:7-10, "The revelation of the Lord Jesus from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of his Son:" or, according to the Greek, with the angels (messengers) of his power, in a flame of fire. The fire we may presume to be that of the written word of God, of which the flame is a development in its true sense, a figure equivalent to that of the spirit of the mouth of the Lord, and of the sword out of the mouth of the Word of God; the holy, consecrated messengers, or angels, (prophets and apostles,) being put for their messages, corresponding collectively with the *voice* of the archangel or chief messenger, or message; and the saints, or

holy ones, in which the Lord is glorified, being the component principles of his plan and work of salvation, which in its development must be, as indeed it is, a subject of admiring wonder with all those that believe.

In accordance with this construction of the *flame of fire*, and spirit of the mouth, we may suppose the vengeance here alluded to, like the wrath of the Lamb, to be directed against the errors hostile to the truths of divine revelation; the real *troublers* of the Thessalonian disciple being these errors tending to create mistrust, or want of confidence in God's purpose of salvation through the vicarious work of Christ: apparently corresponding with the doctrines of certain teachers alluded to, Phil. 1: 16. The voice of the archangel is equivalent to the voice of Christ himself, as he is the prince or ruler of angels, and as the revelation he makes of himself and of his doctrines, with spirit sense, is virtually his *voice*.

From several passages in the writings of the apostle Paul, it is apparent that he speaks of disciples then literally living, as (in an analogical sense) both dead in Christ, and risen and alive in Christ. The manifestation of this mystery, we think, is contemplated in the passage we have noticed, 1 Thess. 4: 16, 17. "The dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the *clouds*, to meet the Lord in the *air*, and so shall we ever be with the Lord."

The manifestation is that of the position of believers in Christ in the sight of God. To be dead in Christ, is to be *accounted* in him to have suffered the penalty of the law; so to be risen in Christ, is to be *accounted* in him to be justified: as to be alive in Christ, (the life hid in Christ,) is to occupy by sovereign grace this position of justification.

This mystery is shadowed forth in the figurative language (clouds) of divine revelation, and is manifested in the right construction (the purified air) of that revelation. Under this construction, the dead in Christ, and the alive, or justified in Christ, are manifested to be ever *with him*, or, as it is expressed in the same connection, to be brought by God with him, (verse 14.)

The comfort to be derived from this mystery, we apprehend, is not that of a literal meeting together of parties separated by a natural death, but the assurance that the parties alluded to share alike in the same process of justification, and consequent salvation. The comfort of this assurance, it is evident, can not be enjoyed by those who have no hope, (verse 13.)

"NIGH AT HAND."

Seal not the sayings of this book, for the time is at hand," (Gr. is near.) The word thus rendered, Rev. 1: 3, and 22: 10, like that rendered quickly,

and shortly, signifies immediate contiguity, as in Matt., Mark, and Luke, "*Nigh*, even at the doors;" Rom. 10: 8, "The word is *nigh* thee, even in thy mouth, and in thy heart."

The necessity of *sealing* a prophecy or prediction concerning future things, is apparent, as the unsealing of them might defeat their purpose: for the same reason, the *unsealing*, or not sealing of a prophecy, or mystery, must indicate the immediate presence of the thing or things alluded to, the one being to the other as the fulfillment is to the prediction.

N. B. There seems to be a marked reserve in the language of the sacred volume as to any particulars of the nature of the future existence of those who are saved: the mode or way of that salvation only is revealed.

E.

THE APOCALYPTIC TERM *HEAVEN*, AS A FIGURE.—PAGE 342.

THERE are three modes, it may be said, in which the divine purpose of salvation by grace, is communicated to us.

First, The typical institutions, histories, and prophecies of the Old Testament. Second, The work of Jesus Christ while on earth, together with his teachings, and those of his apostles. Third, The unveiling, or revelation, vouchsafed to John in vision.

Each of these, or the whole body of revelation, is sometimes, as we apprehend, figuratively termed in the Scriptures, *heaven*. The second of these is the most important, as the relation of facts furnishing the key to all that Moses and the prophets have recorded, as well as to all that the apostles have written; but the last is that which develops most fully the distinguishing characteristics of God's plan of salvation as an act of sovereign grace.

The declaration of Jesus to Nathaniel, "*From this time*, ye shall see heaven open, and the angels of God ascending and descending *upon* (that is, concerning) the Son of man," inclines us to consider the Old Testament revelation the heaven there referred to. The meaning of that testament was not then understood. Heaven had been shut; but *from that time* it began to be opened. The true Israelite knew from the Scriptures of the Old Testament that Messiah was to come; but who that Messiah really was, and what was to be the purpose of his coming, he did not understand. The work and teachings of Jesus Christ, from the commencement of his ministry, opened this mystery, as he himself opened the Scriptures to the minds of the two disciples on their way to Emmaus.

This opening, however, is gradual, corresponding with the steps of the

ladder seen by the patriarch in vision ; the angels ascending and descending, being in both cases a figurative expression for the development made by prophets and apostles in relation to or concerning the Son of Man. As the New Jerusalem was seen descending from God out of heaven, so the divine plan of redemption is developed from the heaven of written revelation.

We take the scriptural terms *heaven* and *heavens* to be nearly synonymous : if not precisely so, the difference must be in the different revelations above alluded to, or something of that character.

Corresponding with these views, "the kingdom of heaven" must be that exhibition of divine sovereignty of which the sacred Scriptures afford an exposition : as the kingdom of God must be that state of things in which he rules as a sovereign, the *coming* of this kingdom being the revelation or manifestation of it, not a change in the nature of the thing itself.

F.

THE DWELLERS UPON THE EARTH, AND THE NATIONS OR GENTILES.—PAGE 178.

THE difference between the figurative terms of the *men*, or dwellers upon or inhabitants of the earth, and the nations or Gentiles, with their symbolic cognates, (Rev. 11 : 9, 10,) has been so often noticed, that it seems necessary, by way of justifying the distinction, to bring forward the manner in which the figures are severally used. As in the passage just cited, "the dwellers upon the earth" are represented as rejoicing over the dead bodies of the witnesses," while "they of the people, tribes, tongues, and nations," seem to have a respectful regard for the bodies, not suffering them to be removed. The dwellers upon the earth, on the contrary, would have been glad to have had them out of the way, body as well as spirit, for they had been tortured by their prophesying, as the *men of the earth* had been tortured by the locust-scorpions, and Euphratean horsemen.

These *men*, or dwellers upon the earth, are those to be tried in the hour of trial coming upon all the world. (Rev. 3 : 10.) They are those upon whom the blood of the souls under the altar was to be avenged. (Rev. 6 : 10.) They are those represented in the panic-scene as fleeing from the wrath of the Lamb, (Rev. 6 : 15, 16,) and as such, they must be also the kindreds or tribes of the *earth*, *wailing* at the coming of the Lord. (Rev. 1 : 7.) They are those upon whom the three woes are pronounced. (Rev. 8 : 13.) They are those to whom the coming down of Satan amongst them is declared to be a *woe*. (Rev. 12 : 12.) They are those whose names are not written in

the book of life; who worship the beast, (Rev. 13 : 8;) who are deceived by the false prophet, and are influenced by him to make an image of the beast. (Rev. 13 : 13, 14.) They are those, too, who were made drunk by the wine of the harlot, and who wondered after the beast that carried her. They (these *men*) are those of whom seven thousand (names) were slain in the great earthquake, (Rev. 11 : 13;) and they are those upon whom the great hail fell out of heaven, and who blasphemed God because of the plague of the hail. (Rev. 16 : 21.) They are not mentioned after the fall of Babylon, except as forming part of her articles of traffic, (the *bodies* and souls of men, Rev. 18 : 13,) and as constituting the forces of the kings of the earth slain by the sword out of the mouth of the Word of God. (Rev. 19 : 18-21.) The 144,000 sealed ones were redeemed from the earth, but they are not said to be dwellers upon the earth. (Rev. 14 : 3.) The earth was no *home* for them; as a system of salvation by works affords no place for the elements of the divine plan of salvation by grace.

The other class we comprehend under the term Gentiles, because their several symbolic appellations of peoples, tongues, tribes, and kindred, are all comprehended in the idea of nations, and because the Greek term rendered nations, in the passages in contemplation, is the same as that elsewhere translated *Gentiles*, as Rev. 11 : 2. The term Gentiles is, indeed, but a Latinism of the term *nations*; but we prefer it as directing our attention to the difference between those truly circumcised and those who are not, in the mystic sense of the term, (Phil. 3 : 3;) the uncircumcised being those resting upon the letter or carnal construction of the written word. Principles of this character are the symbolical *Gentiles* of the Apocalypse.

These Gentiles, then, are those over whom the conqueror is to rule with despotic sway. (Rev. 2 : 26; 12 : 5; 19 : 15.) The elements of the earthly platform are represented as destroyed; but those of the Gentile class, notwithstanding their anger or rage, (Rev. 11 : 17,) are to be overcome, and made subordinate to the new state of things. They are those principles out of which the four attributes of sovereignty, and the twenty-four elements of divine revelation, are redeemed. (Rev. 5 : 8, 9.) They are those of whom a great multitude stood before the Lamb in white robes. (Rev. 7 : 9.) They are those to whom the outer court of the temple was given for a season. (Rev. 11 : 2.) Although for a season under the power of the beast, (Rev. 13 : 7,) as even the saints were overcome by the same power, it is said of them by those who had gotten the victory over the beast, that they (these nations) shall come and worship before the Lord. (Rev. 15 : 4.) Their cities (systems of doctrine) fell when the great city Babylon was divided into three parts, (Rev. 16 : 19,) as they were under her dominion when

she was in her glory. (Rev. 17 : 15.) They were deceived by her sorceries as they drank her wine, (Rev. 14 : 8 ; 18 : 3,) but still, though smitten, they were to be ruled, not slain, by the sceptre or attribute of divine sovereignty. That *they* might be deceived no more, (the dwellers upon the earth having been all destroyed,) Satan was cast bound into the bottomless pit ; and though afterwards some of them (Gog and Magog) were deluded into the service of the adversary, certain of them, Gentiles of the new earth, are made to walk in the light of the holy city, and to bring the tribute of their glory and honor into it. Even the leaves of the tree of life are to be for their healing, while in the description of this *new* state of things, the *dwellers upon the earth* are not mentioned at all.

Both classes are to undergo the trial to come on all the world ; although, apparently, that trial is especially to try “the dwellers upon the earth,” (Rev. 3 : 10;) but *concerning* the Gentile class particularly, the apostle was to prophesy from the little book, (Rev. 10 : 11,) while in this particular, *the dwellers upon the earth* are not noticed.

Taking these particulars into view, the comparison leads us to the conclusion that the phrase, “the dwellers upon the earth,” or “inhabiters of the earth,” (fig. *men*,) is symbolical of self-righteous and self-justifying (self-dependent) principles of doctrine of an unconvertible nature—principles which must not only be overcome in the great trial, as it is termed, but which are also wholly incompatible with the new order of things peculiar to the economy of grace. They are consequently such as are excluded from the holy city. Those of the Gentile class, on the other hand, (peoples, nations, kindreds, and tongues,) are elements of doctrine drawn indeed from the letter or carnal sense of the written word, but susceptible of being made, under a new view of things, subservient to the manifestation of the truth, *corrected* (smitten) by an exhibition of the attribute of divine sovereignty, and *cured* by a just exhibition of the plan of salvation by grace, (the tree of life.)

G.

TREE OF LIFE, “RIGHT TO.”—PAGE 372.

THE tree of life being a figure of the divine *will* or word, fulfilled by Christ in his offering of himself upon the cross, or tree, the right or power over (upon, that is, concerning) this tree must depend upon the correspondence with that *will* or *word* of the elements or principles of doctrine figuratively spoken of as doing the commandments of God.

As the gates of the city are in the custody of the twelve angels, (apostles,

put for N. T. revelation,) and are all of one and the same pearl, (Christ,) those that are said to do the commandments of God, must be such principles of doctrine or of faith as correspond with the *criteria* of judgment represented by the angels, and with the only way (gate) of salvation, which is Jesus Christ.

H.

EARTHQUAKES OR SHAKINGS.—PAGE 136.

MENTION IS made in the Apocalypse of five earthquakes, or, as the Greek term should be rendered, *shakings*, corresponding with the allusion of the apostle Paul, Heb. 12 : 26, 27, to the prophecy of Haggai, 2 : 6.

The first, at the opening of the sixth seal, occasioning the panic amongst the *dwellers upon the earth*, from the king to the slave, (Rev. 6 : 12-16,) signs in the sun, moon, and stars, distress of nations with perplexity, *men's* hearts failing them for fear, and for looking after things on the *earth*. (Luke 21 : 25, 26.)

The second was produced by the fire from the altar, thrown upon the *earth*, accompanied with indications of the law, (Rev. 8 : 5-12,) the sea and the waves roaring. (Luke 21 : 25. See also Joel 2 : 30, 31.)

The third was at the close of the second *woe*, when the *tithe* of the great city fell, (Rev. 11 : 19,) showing, apparently, the fallacy of the harlot system in relation to the worship of God, and preparatory to the manifestation of the glory of the latter *house*, (alluded to in the prophecy by Haggai,) superseding the vain glory symbolized by the seven thousand *names* of men.

The fourth was at the commencement of the third *woe*, when the ark of God's testament (the new covenant) was seen in the temple in heaven developing the particulars of the war in heaven, the mystery of the beast, the position of the Lamb on the Mount Sion, the denunciations and tests to which the earthly system and its satellites were subjected. Of these developments the earthquake and the rending of the veil of the temple on the crucifixion of Christ, may be considered typical forerunners.

The fifth and greatest *shaking* immediately preceded the division of the *great city* into three parts—the fall of the cities of the nations, the coming of Babylon into remembrance before God, the mystery and destruction of the harlot an dharlot-city, with all the particulars of the *catastrophe* to the coming in of the new heaven and the new earth, and the descent of the New Jerusalem, corresponding with the declaration of the Almighty before adverted to, "Yet once more I shake not the earth only, but also heaven:" signifying "the removing of those things that are shaken, as of things that are

made, that those things which can not be shaken may remain;" which leads us to the conclusion that the *coming of the desire of all nations*, spoken of by the prophet, and the *coming* or unveiling of Jesus in the vision of the apostle, correspond in purport.

So the shaking of the heavens and the earth in the prophecy, corresponds with the fleeing away of the old earth and of the old heaven of the Apocalypse. The shaking of the sea develops the mystery of the ten-horned beast from the sea, and the shaking of the dry *land* (Hag. 2 : 6) develops the mystery of the two-horned beast from the land, or false prophet.

We do not contemplate these *earthquakes* as matters taking place successively, but rather as symbolical of different features or degrees in the unfolding of the mystery of Christ—the great day of the Lord.

I.

THE APPELLATION *SELF*, AS APPLIED TO THE ADVERSARY OF THE CROSS OF CHRIST.—PAGE 215.

IN the commentary of which the foregoing is a summary, before having defined the appellation of the ten-horned beast from the number of his name, we distinguished him by the term *self*, being persuaded that he represents that spirit of selfishness which, as it reigns in the heart of man, leads him to contemplate himself as his own saviour, thus putting his own *self* in the place of God. The title, afterwards ascertained from the number 666, accords, in effect, with this appellation; but on a further comparison of the description given of the beast and his kingdom with Paul's account of "the man of sin" and "the mystery of iniquity," apparently considered by him as equivalents, we are inclined to contemplate the ten-horned beast (*the adversary of the cross of Christ*) not merely as a principle, but rather as a mystery or system of principles of which the seven heads represent so many leading features; in all of these, however, *self*, or selfishness, may be the ruling spirit.

As it was said of the kingdom of God, (Luke 17 : 21,) that it is not an external object of contemplation, but something in the heart or mind of man, "Behold the kingdom of God is within you;" so, as an opposite to this, we consider the kingdom of the beast, and of consequence the reign of the man of sin, the mystery of iniquity, as something in the mind of man.

As the kingdom of God can be in the mind only of those who recognize the attribute of divine sovereignty, and as this attribute can not be recognized without contemplating the way of salvation as a plan of sovereign grace, so

with him who contemplates that salvation as a result of his own works or merits, the attribute of divine sovereignty must be lost sight of. He regards himself as the author of his own eternal happiness; and his own highly-esteemed *self*, is thus in effect the god of his idolatry. His object in *working* is not to glorify God, but to glorify himself: whether his efforts be directed to save himself or to save others, his purpose is not that God may be glorified in his salvation, or in theirs, but that he himself may obtain the glory of this result.

We despise *self-seeking* in our ordinary intercourse with men, wherever it is detected; but here is *self-seeking* in the sight of God, and this under the pretense of *serving him*, the searcher and trier of the thoughts and motives of the heart.

Such, we think, is the mystery of the beast and of the woman sustained by him. It is easy to perceive that the ruling principle or spirit alluded to, involves those we have supposed to be symbolized by the heads of the beast, as well as the mixed and mercenary views indicated in the cup of the harlot, and the trading character of the harlot-city; as it is also evident that the spirit, principle, or mystery here set forth must be *adverse* to the divine plan of salvation by sovereign grace, (the *cross* of Christ.)

That such a system, or such principles of action, should find a place in the minds of Christian disciples, and be sustained by them on the ground of scriptural authority, can be accounted for only in the way symbolically set forth in the vision of the apostle as the false prophet, and alluded to by Paul, as that which *lets* or hinders the revelation of the man of sin, namely, a false rule of construction or interpretation applied to the language of the sacred writings—an evil to be remedied only by such an *unveiling* or *coming* of Jesus Christ as will prove to be, like the sword out of the mouth of the Word of God, the conqueror of the beast and his auxiliaries, and like the spirit of the mouth of the Lord, the *consumer* of the mystery of iniquity.

J.

MIXED VIEWS.—PAGE 259.

As a specimen of the mixed views common amongst laymen as well as ecclesiastics, we cite the following lines of a much-lauded Italian poet, with the French translation:

Speme, dess' io, è uno attender certo,
Della gloria futura, che produce
Grazià divina e precedente merto.

Il Paradiso, canto xxxv.

L'espérance est une attente certaine de la gloire future, provenant de la grâce de Dieu et des mérites précédents.

“Hope is a certain expectation of future glory which divine grace and *preceding merit* produce.”

Or, according to the French,

“Hope is a certain expectation of future glory, proceeding from the grace of God and from preceding merits.”

GLOSSARY

OF

ANALOGICAL TERMS,

AS EMPLOYED IN THE FOREGOING WORK.

- Rev. 16 : 17. **AIR**, (medium of sight.) Rule of interpretation, (exegesis.)
- 19 : 8. **ARRAY** (covering) of the Bride. Divine righteousness.
- “ “ of the harlot. Pretensions to righteousness.
- 11 : 19. **ARK**, (means of safety.) Ark of the testament; divine plan of salvation. Opp. of human inventions. (See Ships.)
- 19 : 14. **ARMIES** of heaven. Principles of divine government, comprehended in the *Word* or purpose of God.
- 19 : 19. “ of the kings of the earth. Principles of the earthly system of works.
- 16 : 14. **ARMAGEDDON**, (Mount of the Gospel.) Field, or platform, upon which the triumph of Gospel principles over those of self-justification, is obtained.
- 2 : 22. **ADULTERY**. Mixture of true and false principles of doctrine; Gospel views adulterated with those of the law. (See Fornication.)
- 2 : 13. **ANTIPAS**, (for all.) The vicarious attribute of Christ.
- 8 : 2. **ANGELS**, (messengers.) Put for their messages. Elements of revelation.
- 1 : 20. **ANGELS** of churches. Exponents of doctrinal systems.
- 9 : 11. **APOLLYON**, (Abaddon.) The destroyer. (See Satan.)
- 6 : 9. **ALTAR**. The divine *will* or purpose of salvation. (See *Cross*.)
- 8 : 3. “ (golden.) Same, as a precious truth.
- 2 : 2. **APOSTLES**, (sent.) Elements of Gospel revelation. } Teachers put
“ “ (false.) Teachers of the law, professing to } for their doc-
be teachers of the Gospel. (See Synagogue.) } trines.
- 18 : 20. **APOSTLES**, (holy.) Elements of divine revelation; true exponents of God's plan of salvation.
- 19 : 1-6. **ALLELUIA**, (praise Jehovah.) Indication of the end, when God is manifested to be “all in all.” (1 Cor. 15 : 28.)
- ACQUAUSER** of the brethren. The enemy of the plan of salvation, representing the principles of that plan as tending to licentiousness.
- 18 : 12-14. **ARTICLES** of commerce of Babylon. These may represent *principles of works*, good in themselves, but worthless in connection with a doctrinal system of traffic, with Him whose gifts are all of grace, as 'n making the service or worship of God a matter of merchandise.

- Rev. 4 : 6. **BEASTS**, (four.) Living creatures; attributes of divine sovereignty.
- 13 : 1. **BEAST**, (ten-horned.) The adversary of the cross of Christ. (See Cross of Christ.)
- 13 : 11. **BEAST**, (two-horned.) False prophet: put for false interpretation. (See Prophet.)
- 11 : 7. **BEAST**, (from bottomless pit.) See Apollyon.
- 6 : 10. **BLOOD**, (life.) Spirit-sense of revelation. Opp. of the letter.
- 12 : 11. **BLOOD** of the Lamb. Atonement of Christ.
- 16 : 3. **BLOOD** of a carcase. Evidence of want of any element of life.
- 2 : 22. **BED**, (bier.) Receptacle of a dead body; evidence of absence of spirit.
- 6 : 2. **BOW**, (without arrows.) Token of covenant of grace. (See Rainbow.)
- 22 : 9. **BRIDE** of the Lamb. New covenant or testament; God's plan of salvation.
- 17 : 5. **BABYLON**, (the harlot.) Opp. of the Bride. Confused, mixed plan of salvation; the woman and image of the beast.
- 17 : 18. **BABYLON**, (the city.) Mixed plan, as above. Opp. of the Jerusalem from above.
- 20 : 12. **BOOK** of life. Lamb's book, or book of the life of the Lamb; divine plan of salvation. (See Tree of life, Cross of Christ, Word of God, and the Bride.)
- 5 : 1. **BOOK**, sealed. Divine purpose or mystery of salvation.
- 20 : 12. **BOOKS**. Doctrinal systems of man. Opp. of book of life.
- 9 : 17. { **BRIMSTONE**, (sulphur.) Symbol of perpetuity. (See Lake.)
- 21 : 8. {
- 8 : 8. **BURNING**. Trial or test by the application of the spirit-sense of the written word.
- 19 : 17. **BIRDS** of prey, (fowls of mid-heaven.) Principles of law, acting on pretensions to merit.
- 18 : 2. **BIRDS**, unclean. Mixed principles of doctrine.
- 6 : 6. **BARLEY**, (material of bread.) Figure of means of eternal life. (See Wheat.)
- 10 : 9. **BELLY**. Natural or carnal sense of written revelation.
- 11 : 9. **BODY**, (dead bodies.) Letter of revelation deprived of the spirit-sense.
- 9 : 1. **BOTTOMLESS PIT**. System of salvation (by works) without a foundation.
- 13 : 1. **BLASPHEMY**. Pretensions to equality with God.
- 2 : 9. **BLASPHEMY** of pretended Jews. Self-righteous principles.
- 9 : 17. **BREASTPLATES**. Exhibitions of divine justice or righteousness. (See Fire, Brimstone, and Smoke.)
- 1 : 15. **BRASS**, fine. In appearance burning, but not consumed; divine truth withstanding every test.
- 10 : 9. **BITTER**. Bitterness; conviction of sin.
- 12 : 10. **BRETHREN**, the. Principles of the divine plan of salvation by grace.
- 1 : 7. **CLOUDS** of heaven. Symbolic representations of written revelation.
- 1 : 13. **CANDLESTICKS**. Doctrinal systems of faith. (See Churches.)
- 1 : 20. **CHURCHES**, (seven, of Asia.) Doctrinal systems, of which the angels or stars may be the light or spirit.
- 1 : 7. **COMING** in clouds. Symbolic unveiling.
- 16 : 15. **COME, COMING**. Revealing or unveiling.
- 5 : 13. **CREATURES** in heaven. Elements of the heavenly system, revealed as in the Scriptures. (See Heaven.)
- 5 : 13. **CREATURES** upon the sea. Elements of judicial vengeance.
- 8 : 9. **CREATURES** *in* the sea. Elements exposed to the action of the sea.
- 6 : 2. **CROWN**, (stephanos.) Token of success or triumph, as in a race.
- 12 : 3. { **CROWN**, (diadema.) Symbol of sovereignty, or of pretensions to sovereignty. (See Diadem.)
- 13 : 1. {
- 19 : 12. {
- 21 : 2. **CITY**, (holy, beloved.) Divine plan of redemption, or new covenant or testament. (See Jerusalem, New.)
- 20 : 9. **CAMP** of saints or of holy ones. Same as above. (See Saints.)

- Rev. 16 : 19. CITIES of the nations. Plans of salvation resting upon the letter of revelation. (See Gentiles.)
- 16 : 19. CITY, (great, Rev. 11 : 8.) False plan of salvation, composed of impure, servile and self-righteous principles. (See Babylon.)
- 12 : 5. CHILD, (man-child.) Divine element of propitiation. (See Lamb.)
- 2 : 23. CHILDREN of Jezebel, (offspring.) Principles resulting from false interpretation.
- 13 : 19. CAPTIVITY. Bondage under the law, resulting from a perverted view of divine revelation.
- 4 : 6. }
21 : 11. } CRYSTAL. Emblem of perfect purity and justice. (See Sea of glass.)
- CUP. Symbol of propitiation, true or false. (See 1 Cor. 10 : 21.)
- 17 : 4. CUP, (harlot's.) Mixed principles of propitiation, as partly of human merit and partly of divine.
- 14 : 10. CUP of indignation. Legal principles of harlot's cup, reacting upon that false system.
- 1 : 4. CHURCH, (ecclesia.) Christian system of doctrine. (Opposite of Synagogue.) Select. Opp. of a promiscuous assembly.
- 2 : 7. CROSS of Christ. Divine *will* or *purpose* of salvation through the vicarious sacrifice of Christ. (See *tree* of life.)*
- 4 : 7. CALF, (propitiatory.) Symbol of the divine attribute of mercy.
- 19 : 2. CAGE of nucleon birds. Position or system to which certain impure doctrines or principles are confined.
- 11 : 2. CITY, holy, trodden under foot by the Gentiles. Divine plan of redemption seen only in a literal or carnal sense; Jerusalem in bondage.
- 8 : 21. }
6 : 2. } CONQUEROR, (the conquering.) He that overcomes, or the overcoming, the Word of God.
- 12 : 2. COURT of the temple. Letter of revelation in reference to the worship of God.
- 2 : 24. DEPTHS of Satan. Delusive tendency of the spirit of accusation, concealed beneath the pretension of zeal for the law. (Isa. 8 : 5, 44.)
- 2 : 14. DOCTRINE of Balaam. Misinterpretation of Scripture, leading to mixed views and self-glorification.
- 2 : 15. DOCTRINE of Nicolaitanes. System of self-dependence. (Rev. 3 : 17.)
- 16 : 14. }
18 : 2. } DEVILS, (Gr. daimon.) Delusive principles, leading astray; demons.
- 12 : 9. DEVIL, (diabolos.) Principle of legal accusation, urging the claims of the broken law.
- 1 : 18. }
6 : 8. } DEATH AND HELL. Mystery or system of legal condemnation.
- 11 : 4. DEATH. Position under the broken law obnoxious to condemnation.
- 20 : 12. DEAD, (the dead.) Doctrinal principles not having the spirit-sense.
- 11 : 9. DEAD, (bodies.) Elements of revelation deprived of their spirit-sense.
- 2 : 6. DEEDS. Tendency of principles. (See Works.)
- 9 : 6. DESIRE to die. Figure drawn from the action of torture.
- 19 : 12. }
12 : 3. } DIADEM. Symbol of sovereign power, real or assumed. (See Crowns.)
- 22 : 15. DOGS. Impure, self-righteous principles. (See Phil. 3 : 2.)
- 12 : 3-9. DRAGON, (great serpent.) Legal accuser. (See Satan.)
- 12 : 4. DRAGON'S TAIL. False construction of the written word.
- 12 : 6. DAYS. Figurative terms of equation, or coëxistence. (See Months.)
- 13 : 8. DWELLERS upon the earth. Principles of the earthly system of justification by works. (See Inhabiters, Men, etc.)
- 12 : 12. DWELLERS in heaven. Principles of the heavenly system of salvation by grace.

* The term *cross* is not met with in the Apocalypse, (c. v.,) but the Greek word for tree, (of life,) wood, (precious,) is the same as that rendered *tree* in other parts, where it is evident, the term applies to the *cross* of Christ. (See Acts 5 : 30; 10 : 39; 13 : 29; Gal. 3 : 13; 1 Pet. 2 : 24.)

- Rev. 20 : 3. DECEIVED by Satan. Perverted from just views of revelation.
- 17 : 16. DESOLATE, (as a widow, and childless.) Without a redeemer and without merits or righteousness.
- 17 : 3. DESOLATE, (as a wilderness.) Not affording the means of life eternal.
- 16 : 10. DARKNESS. Absence of righteousness. (See Light.)
- 3 : 8. DOOR, (open.) Way of understanding; a mystery *unlocked*.
- 6 : 1. DOOR, (opened in heaven.) Development of the plan of salvation.
- 18 : 9. DELICACIES, (of Babylon.) Luxuries; substitutions for the bread of life; delusive views of the way of salvation.
- 20 : 14. DEATH, (second.) Final condemnation to the eternal test of the revealed word, of all systems and principles not corresponding with the Lamb's book of life, or divine plan of salvation.*
- 11 : 8. EGYPT. Position of bondage under the law, or of dependence on human merit.
- 8 : 13. EARTH, (land.) Ground of pretensions to merit by works.
- 6 : 12, 13. EARTH, (earthly system.) Earthly views of heavenly objects, comprehending sun, moon, stars, etc.
- 4 : 4. ELDEES, (twenty-four.) Elements of divine revelation redeemed from false views, or earthly systems.
- 9 : 14. } EUPHRATES, (the great river.) Means of atonement of the earthly or
16 : 12. } Babylonish system. Opp. of the river of water of life.
- 1 : 14. EYES, as of fire. Divine test of principles, as by trial of fire. (See fire.)
- 4 : 8. EYES within and without. The attribute of omniscience.
- 4 : 7. EAGLE, (flying.) Symbol of the Comforter; the Holy Spirit.
- 6 : 12. EARTHQUAKE, (shaking.) Trial of a system or systems of doctrine by a development of truth.
- 7 : 2. EAST, (the risings of the sun.) Source of the Sun of Righteousness.
- 7 : 2. EAST, (angel from.) A development of the Sun of Righteousness.
- 16 : 12. EAST, (kings of the.) Gospel elements for the overthrow of the Babylon or harlot system.
- 2 : 7, 17. EAT. Participation of the same food; symbol of identity or oneness. (See Cup.)
- 2 : 7, etc. EAE, (to hear what the Spirit saith.) Understanding of the spirit-sense, as distinguished from that of the *letter*.
- 6 : 8. EARTH, (fourth of.) The earth in a fourth or symbolical sense; system or kingdom of death and hell.
- 21 : 13. EAST, (gates.) Eastern side of the city; the expression "*of the sun*," in the Greek, being here omitted.
- 17 : 16. } EAT, as by fire. Destructive trial by revealed truth.
19 : 13. }
- 3 : 18. FIRE. The Word of God, or the true sense of revelation. (See Jer. 23 : 29.)
- 20 : 9. FIRE from heaven. A development of truth from the heaven of the written word.
- 8 : 5. FIRE of the altar. A development of truth in reference to the vicarious sacrifice of Christ.
- 12 : 3. FIERY-RED, (dragon.) Legal accuser under the broken law. (See Satan, Devil.)
- 6 : 4. FIERY-RED, (horse.) Trying power of the law.
- 8 : 10. FOUNTAINS, (earthly.) Human inventions of atonement.
- 7 : 17. } FOUNTAINS of waters, (living.) Atonement of Christ—Fountain of life.
21 : 6. }
- 19 : 17. FOWLS of the mid-heaven, (birds of prey.) Elements of the revealed law.

* The first death we may suppose to be the slaying or killing of various elements, personified in the former part of the Apocalypse, (principles both true and false.) The true enjoy the first resurrection; the false, having been first manifested to be without the *spirit* of the revealed word, are afterwards condemned as not corresponding with the Lamb's book of life.

- Rev. 19 : 17. **FLESH**, (human,) or **fleshes**. Pretended merits or righteousness of man.
- 2 : 17. **FLESH**, (of Christ.) His moral perfection or righteousness. (See John 6 : 51-54.)
- 16 : 13. **FROGS**, (amphibious animals.) Mixed principles of doctrine ; impure motives of action.
- 17 : 2. **FOENICATIONS**. Mixture of Gospel and self-righteous views or principles. (See Adultery.)
- 1 : 15. **FRET**, (burning.) Trying progress of the revealed word.
- 18 : 8. **FAMINE**. Destitution of the bread of life. (See Nakedness.)
- 22 : 4. **FACE**, (of God.) Divine mind or purpose.
- 4 : 7. **FACE**, (of a man.) Symbol of reason or mind.
- 18 : 11. } **FALSE PROPHET**. Misinterpretation of the written word.
- 19 : 20. }
- 12 : 17. **FLOOD**, (from the dragon's mouth.) Legal accusation.
- 2 : 16. }
- 12 : 7. } **FIGHT, FIGHTING**. Contention of revealed truth with error in war.
- 14 : 4. **FOLLOWERS** of the Lamb. Elements of doctrine pertaining to divine propitiation.
- 9 : 17. **FIRE**. Smoke and sulphur ; Sinai indications ; action of the law.
- 20 : 10, 14. **FIRE AND BRIMSTONE**, (lake of.) Perpetual trial of false principles by the Word of God.
- 13 : 13. **FIRE**, (of the false prophet.) A delusive construction of the written word.
- 22 : 2. **FRUITS** of the tree of life. Merits of Christ. (See Tree of life.)
- 3 : 13. **GOLD**, pure and precious. Truth as revealed in Christ.
- 1 : 12. **GOLDEN**. True and precious, as applied to principles ; elements of the divine plan of salvation.
- 3 : 4. }
- 16 : 15. } **GARMENTS**. Coverings to hide the shame or guilt of sin.
- 16 : 15. **GARMENTS** of salvation. Imputed merits of Christ. (See Robe and Raiment.)
- 3 : 18. **GARMENTS**, (clothing of human invention.) Pretended merit of human works.
- 8 : 7. **GRASS**, (covering of the earth.) Pretensions to righteousness or merit of the earthly system.
- 11 : 2. **GENTILES**, (uncircumcised.) Carnal doctrines drawn from the letter of revelation without the spirit.
- 21 : 12. **GATES** of the holy city, with guards. Standards or tests of the correctness of principles admitted into the city system or new covenant.
- 21 : 21. **GATES**, (all of one pearl.) Christ the only avenue.
- 1 : 13. **GIRDLE**, (golden.) Divine truth exhibited in Christ, binding together all true doctrines of salvation.
- 14 : 13. **GRAPES**, (of the earthly vine.) Pretensions of the earthly system of atonement. Opposites of the fruit of the true vine.
- 16 : 10. **GNAWING** of the tongue. Figure of trial by torture. (See Desire to die.)
- 20 : 8. **GOG AND MAGOG**. Gentile systems or doctrinal elements drawn from the *letter*, as distinct from the earthly system of works of the law.
- 15 : 4. **HOLY, HOLINESS**, (hosios.) Moral perfection : innate quality.
- 21 : 2. **HOLY, HOLINESS**, (hagios.) Quality of position : set apart, consecrated. (See Saint.)
- 4 : 1 ; 12 : 1. **HEAVEN or HEAVENS**. Whole of divine revelation in reference to plan of salvation. (See Stars.)
- 6 : 14. **HEAVEN** rolled up. The true view of divine revelation withdrawn from sight.
- 6 : 2-8. **HORSE**, (war horse.) Power sustaining the rider.
- 6 : 2. **HORSE**, white. Power of divine righteousness.

- Rev. 6 : 4. HORSE, red (fiery.) Power of the broken law.
 6 : 5. HORSE, black. Power of the law as a standard.
 6 : 8. HORSE, pale-green. Power derived from man's pretensions to merit. (See Grass.)
- 6 : 8; 20 : 14. HELD, (with death.) Legal condemnation. (Hades.)
 6 : 8. HUNGER. Sense of want of righteousness or merit.
 16 : 21. HAIL, (test afforded by the revealed word.) Legal principles reacting on human pretensions.
- 5 : 6; 13 : 3. HORNS. Doctrinal powers.
 9 : 13. HORNS of the golden altar. Powers of Christ's sacrifice to save by atonement, by ransom, by propitiation, by justification; different figures of the same power.
 13 : 1. HORNS, (ten.) Power of the law, represented by the decalogue. (See Kings.)
 13 : 11. HORNS, (two, like a Lamb.) Two doctrines resting upon a misinterpretation of the Gospel, (see False prophet;) or two Gospel doctrines misrepresented.
 5 : 6. HORNS, (seven of the Lamb.) Seven spirits or powers of salvation exhibited in Christ; e g., grace or gift, adoption, regeneration, sanctification, justification, reconciliation, glorification; all operations of the one Holy Spirit, (see Seven;) different representations of the same divine power.
 1 : 14. HAIR, (white.) Symbolic of righteousness. (See Raiment, *white*.)
 10 : 8. HAIR, (of women.) Veil or covering, as a requisite of law. (1 Cor, 11 : 5.)
- 12 : 3. } HEADS, seven, of the dragon and beast. Purposes or pretensions, per-
 13 : 1. } haps, as opposites of the seven spirits of God : self-righteousness, self-propitiation, self-justification, self-glorification, self-sanctification, self-dependence, self-adoration; different modes of the same mind or purpose, adverse to the cross of Christ; every head, as bringing the transgressor under the law, possessing in effect the sting of the serpent.
- 9 : 17. HEADS of lions. Judicial purpose or tendency to condemnation.
 10 : 1. HEAD. Purpose, mind.
 17 : 5. HARLOT, (mystery.) False system or plan of propitiation; opposite of the bride or new covenant.
 15 : 2. HARPS. Symbol of praise and thanksgiving.
 17 : 17. } HEART. Inmost thought; *motive fountain*.
 18 : 7. }
- 6 : 6; 22 : 11. HURT. To unjustify; to exhibit want of justice or righteousness.
 3 : 10. HOUR of temptation, (trial.) Crisis of test of doctrinal views.
 17 : 12. HOUR, (one or the same.) Coincidentally.
 8 : 8; 18 : 10. " in one hour. In the shortest supposable time; all at once.
 9 : 15. HOUR. The hour, day, month, and year; the crisis predetermined of development.
- 13 : 14. IMAGE, (of the beast.) The harlot representation of the beast under a certain aspect; an opposite of the Wife of the Lamb; image of the beast; one mystery the representation of another.
- 6 : 14. } ISLANDS. Refuges, of man's device, from the wrath of God; a feature
 16 : 20. } of the earthly system of works.
 22 : 15. IDOLATRY. Self-adoration and self-dependence, self-seeking. (See Col. 3 : 5.)
 22 : 15. IDOLATORS. Self-righteous worshippers of their own merits; "lovers of their own selves," contemplating themselves as the authors of their own salvation: principles personified. Opp. of lovers of God.
- 2 : 20. JEZEBEL, (false prophetess.) False interpretation of the written word. (See False prophet.)
 3 : 12. } JERUSALEM, (New, holy.) Vision of peace; divine plan of salvation by
 21 : 2, 10. } grace; a dispensation of works, or so contemplated. (See City.)

- rev. 21 : 18. **JASPER**, (brilliant white stone.) Symbol of divine perfection or righteousness.
- 9 : 17. } **JACINTH**, (of breast-plates.) A figure corresponding with smoke, in
21 : 20 } combination with fire and brimstone. (The three representing the
action of the law in the destruction of all false pretensions.) Also
garniture of the wall : foundation there, perhaps, representing the
power of the law.
- 11 : 15. **KINGDOM**, (reign.) Plan or system of government.
- 22 : 3. **KINGDOM** of heaven. Divine system of government, as revealed in the
sacred Scriptures. (See Matt. 23 : 13.)
- 11 : 15. **KINGDOM** of Christ, (mystery of Christ.) Same mystery in which
Christ is seen to be the ruling power, all things (principles) being
subject to him.
- 12 : 10. **KINGDOM** of God, (mystery of God.) Same system, but in which,
when come or manifested, God is seen to be the ruling power—the
all in all—Christ having so given up the kingdom.
- 16 : 10. **KINGDOM** or reign of the beast, (mystery of the beast.) The opposite
of the preceding : plan or system of doctrinal principles in which
the beast pretends to be the ruling power ; in effect, the Kingdom
of Satan, resting upon the power and great authority of the
Accuser. (See Satan.)
- 11 : 15. **KINGDOMS** of the world. Systems of divine government or ways of
salvation, of human invention, of every description.
- 6 : 15. } **KINGS**, (chiefs.) Ruling principles of true or false doctrine.
19 : 19. } of justification by works.
- 17 : 14. **KINGS**, (the ten horns.) Ruling principles of the law, symbolic of the
power of the law collectively ; figure taken from the decalogue, as
such overcome by the Lamb. (See Lamb.)
- 16 : 12. **KINGS** of the east, (from the risings of the sun.) Evangelical princi-
ples destructive of the harlot system.
- 5 : 10. **KINGS** and priests unto God. Elements of divine revelation promot-
ing and maintaining the power, and glory, and true worship of
God ; set apart as anointed.
- 17 : 14. } **KING** of kings and Lord of lords. Attribute of divine sovereignty.
19 : 16. } (See Deut. 10 : 17 ; 1 Tim. 6 : 15 ; Dan. 2 : 47.)
- 1 : 7. **KINDREDS** of the earth. Elements of the earthly system of justification
by works. (See Tribes.)
- 1 : 18. **KEYS**. Power and function of unfolding a mystery. (See Matt.
16 : 19.)
- 3 : 7. **KEY** of David. The interpretation of the writings of David.
- 9 : 1. **KEY** of bottomless pit. A revelation of the bottomless pit mystery or
system.
- 1 : 18. **KEYS** of death and hell. Power of developing the mysteries control-
ling the principles of the system or dispensation of legal death and
condemnation.
- 5 : 6. **LAMB**. Element of divine propitiation, or vicarious sacrifice, imper-
sonated in Christ.
- 4 : 7. **LION**. Symbol of sovereign and judicial power.
- 13 : 2. **LEOPARD**, (spotted skin.) Figurative of a garment of salvation of a
mixed character, as partly of the merits of Christ and partly of
those of men. Figure opposite of a Lamb without spot. (See
Jer. 13 : 23.)
- 9 : 7. **LOCUSTS**, (scorpion-tailed.) Legal elements of the pit system testing
pretensions of human merit.
- 21 : 11. **LIGHT**. Divine righteousness ; moral perfection.
- 21 : 23. } **LIGHT**, as of a candle. Same righteousness exhibited in Christ.
22 : 5. }
- 19 : 8. **LINEN**, (line and white.) Divine righteousness as set forth in the plan
of redemption, (the Bride of the Lamb.)

- Rev. 22 : 2. LEAVES of the tree of life. Principles of the vicarious sacrifice of Christ, just views of.
- 18 : 12, 16. LINEN, (fine,) of Babylon. Legal or pretended righteousness; an article of traffic with the *merchants* of Babylon.
- 20 : 10. LAKE of fire and brimstone. Perpetual test of doctrinal principles and systems by the revealed Word of God, as in a furnace. (See Fire.)
- 11 : 11. } LIFE. Spirit, or appearance of spirit, united with the letter of the
13 : 15. } written word. (See Dead.)
- 4 : 6. LIVING CREATURES. Divine attributes. (See Beasts, four.)
- 8 : 5. LIGHTNINGS, with thunder. Threatenings of the law as given from Sinai.
- 1 : 10. (Gr. LORD-DAY,) Day of the Lord. Crisis of revelation; the unveiling of Jesus; when the Son of Man is revealed or unveiled.
- 21 : 16. LENGTH, BREADTH, etc.* Symbolic dimensions, indicating elements of revelation; also, the cubic form, as of an ark. (See Holy city.)
- 4 : 5. LAMPS around the throne. (See Seven spirits or horns.) Exhibition of the power of divine sovereignty; collectively, the Holy Spirit.
- 19 : 9. MARRIAGE SUPPER or feast. Manifestation of the *oneness* or identity of two parties.
- 6 : 16. MOUNTAINS. Refuges and foundations of earthly plans of salvation. (See Rocks.)
- 16 : 1. MOUNT ZION. Divine sovereignty, or sovereign grace; foundation of God's plan of salvation.
- 12 : 1. MOON. Harbinger of the Gospel; reflection of the rays of the Sun of Righteousness.
- 13 : 12. MOON, (smitten.) Withdrawal of this light.
- 12 : 1, 3. }
13 : 14. }
16 : 13. } MIRACLES. Signs of divine authority, true or false.
- 9 : 4. MEN. Dwellers upon or inhabitants of the earth. Principles of the earthly system of works.
- 13 : 13. MAN, (number of.) Title or appellation of an earthly principle or system.
- 12 : 5. MAN-CHILD. Element of divine propitiation; offspring of God's plan of salvation. (See Child.)
- 18 : 15. MERCHANTS, (of Babylon.) Mercenary principles, as of traffic.
- 18 : 11. MERCHANTISE. Human pretensions of merit of a mercenary character.
- 19 : 7. MARRIAGE. Oneness or identity of being, as of husband and wife; the Lamb and his Bride. (See Eph. 5 : 31, 32.)
- 18 : 8. MOURNING. Conviction of sin and destitution of merit. (See Ezek. 7 : 16.)
- 2 : 23 ; 22 : 16. MORNING STAR. Jesus Christ as the rising Sun of Righteousness.
- 12 : 7. MICHAEL. Element or attribute of divine sovereignty.
- 6 : 9. MARTYRS. Elements of revealed truth. (See Saints and Souls under the altar.)
- 9 : 21. MURDERS. Depriving elements of revelation of their spirit or life-sense.
- 10 : 7. }
17 : 5. } MYSTERY. Any doctrinal system or plan of salvation. (1 Tim. 3 : 16.)
- 10 : 7. MYSTERY of Christ or of God, or of the Gospel. True plan of salvation.
- 17 : 5, 7. MYSTERY of the harlot, Babylon. False plan : equivalent to mystery of iniquity. (See 2 Thess. 2 : 7.)
- 1 : 20. MYSTERY of the seven stars or seven angels. The errors with which their systems were chargeable, or by which they were endangered.

* Length, breadth, and height of the city, being equal, may symbolize the perfect symmetry and just proportions of God's plan of salvation.

- Rev. 21 : 16. MEASUREMENT of the city. Indicating its ark-like character, measured only by truth; the golden reed.
- 11 : 17. MANNA, (hidden.) The righteousness or merits of Christ; the bread of life. (See John 6 : 32-35.)
- 13 : 5. MOUTH of the Beast. Purport or tendency of the beast system or mystery.
- 9 : 17. MOUTHS of the Euphratean horses. Purport of legal development, emanating from the Euphratean pretension to atonement.
- 19 : 15. MOUTH of the rider of the white horse. Purport of divine revelation expressed in the spirit-sense; the sharp sword from the mouth.
- 1 : 16. MOUTH of the one like unto the Son of Man. Divine revelation expressed by both letter and spirit. Equivalent to the cloven tongues of the Holy Spirit, (the two-edged sword.) (See Sword.)
- 10 : 9, 10. MOUTH, as opposed to belly. Spirit-sense as opposed to the letter or carnal sense.
- 13 : 17. MARK of the beast. Characteristic feature of the beast system.
- 17 : 13. MIND, (gnōmee, being of one mind.) Sameness of purpose or tendency. (See Beast.)
- 17 : 9. MIND (nous) which hath wisdom. Understanding of the hidden sense.
- 9 : 4. } NAME, (Father's.) Characteristic feature of divine purpose of grace,
14 : 1. } e. g., *adoption*.
- 11 : 13. NAMES of men. Doctrinal principles of the earthly system.
- 3 : 4. " in Sardis. Certain principles of sound doctrine.
- 13 : 1. " of blasphemy. Doctrinal elements of a blasphemous tendency. (See Blasphemy.)
- 13 : 7. NAME of the beast. Characteristic feature of the beast system. (See Number.)
- 2 : 3, 13. } NAME. Put for him who bears it, his sake, his glory, his power.
3 : 8. }
- 13 : 18. NUMBER, (of the beast,) 666. Adversary of the cross of Christ.
- 14 : 1. " 144,000, (12 X 12.) Elements of old and new dispensation.
- 21 : 12-14. " twelve, (12 apostles or 12 patriarchs.) New Testament or Old Testament revelation.
- 5 : 8. " twenty-four. Joint testimony of Old Testament and New Testament. (See Elders.)
- 11 : 13. " 7000, (names.) All of a certain class of principles.
- 1 : 4 and } " seven. A symbol of totality, as seven spirits: one spirit,
elsewhere. } although capable of analysis.
- 20 : 1-7. " 1000. Sign or figure of coincidence, a parallelism.
- N. B. Ciphers, in all these cases, are but signs of an indefinite quantity, corresponding with the subject under treatment.
- 12 : 6. } NUMBER 1260 days. }
11 : 3. }
13 : 5. " 42 months. } Symbolical of coincidence, figurative
11 : 9. " 3½ days. } synchronism. (See Time.)
12 : 14. " 3½ times. } years.
- 11 : 9. NATIONS, (Gentiles.) Doctrinal systems or principles derived from the letter or carnal sense of revelation.
- 3 : 17. NAKED. } Destitution of righteousness or merit, as without cloth-
18 : 18. NAKEDNESS. } ing. (2 Cor. 5 : 2, 3.)
- 5 : 9. } NEW, (song.) Purport of New Testament revelation.
12 : 3. }
- 21 : 1. " (heaven and earth.) New dispensation; new views.
- 21 : 2. " Jerusalem. New covenant. Opposite of system of works.
- 21 : 5. " all things new. Divine revelation seen under a new aspect.
- 6 : 6. OIL, (element of sanctification.) Setting apart in Christ.
- 13 : 13. OIL AND WINE, (of Babylon.) False principles, or pretended means of sanctification and atonement; worthless articles of traffic.

- Rev. 11 : 1. REED or rod, (measuring.) Human standard of measurement.
- 11 : 6. RAIN. Development of the doctrine of atonement, as from the heaven of revelation.
- 4 : 3. RAINBOW. Token of divine purpose of reconciliation. (Rays of the Sun of Righteousness, reflected in or from the atonement* of Christ.)
- 6 : 15. ROCKS, (plural.) Earthly means of refuge; foundations of earthly plans, or supposed ways of salvation. Opp. of the rock Christ, the only refuge and the only foundation. (1 Cor. 10 : 4.)
- 2 : 23. REINS. Inmost thought; motives of action.
- 5 : 12. } RICHES. True or false means of *ransom* or *redemption*. (See Prov.
- 18 : 17. } 13 : 8; Ps. 49 : 8; Rev. 3 : 17.) True riches the merits of Jesus Christ.
- 17 : 4. RED, (purple.) Symbolic of legal power, real or pretended.
- " (crimson.) Symbol of requisition of the broken law. (See Is. 1 : 18.)
- 6 : 4; 12 : 3. " (fiery.) Symbolic of legal vengeance.
- 2 : 5. REPENTANCE. Change of views; in a doctrinal system change of principles.
- 5 : 5. ROOT of David. The mystic David.
- 2 : 24. } REMNANT, (of the woman's seed.) Elements, offspring, of the divine
- 12 : 17. } plan of salvation.
- 19 : 21. REMNANT or REST, (of the beast's forces.) Kings of the earth and their armies; elements of the earthly system subservient to the *adversary of the cross*.
- 9 : 20. } REST, (or remnant.) Principles of the earthly system remaining.
- 11 : 13. }
- 20 : 5, 6. RESURRECTION, (standing again,) first. Resuscitation and triumph of elements of truth, (salts and souls under the altar,) not subject to the second death, and consequently not the subjects of a second resurrection.
- 20 : 12. RESURRECTION, (not the first.) Standing of the dead, (elements of false doctrine,) previously represented as slain or killed, before the great white throne to be judged by the Word of God and a comparison with the contents of the Lamb's book of life.
- N.B.—There is no second resurrection spoken of in the Apocalypse. The difference seems to be in *kind*, and not in succession. (See Death, second.)
- 2 : 14. STUMBLING BLOCKS, (offenses.) Mixed views of revelation, tending to divert from or prevent dependence upon the merits of Christ.
- 11 : 8. SODOM. An impure system of self-dependence. Opp. of the economy of grace.
- 2 : 9. SYNAGOGUE. A legal system of promiscuous principles. Opp. of a *church* or select assembly of Gospel principles.
- 3 : 9. SYNAGOGUE of Satan. System as above, tending to legal accusation.
- 12 : 9. SATAN, (the adversary.) The accusing and prosecuting power of the broken law.
- 13 : 7. SAINTS, (holy ones.) Principles of the true covenant; set apart; consecrated; elements of Gospel testimony. (See Souls.)
- 6 : 9. } SOULS, (under the altar or beheaded.) Elements of divine revelation,
- 20 : 4. } of which the spirit-sense once suppressed is afterwards restored.
- 13 : 1. SAND, (of the sea.) Opp. of rock or mountain. Position for contemplating the characteristics of a system of self-dependence.
- 12 : 3. SERVANTS OF GOD. Principles of faith tending to the service of God from pure motives of love or gratitude.
- 6 : 15. SERVANTS, (slaves.) Slavish principles of service of the earthly system.
- " " " (bondmen.) Principles tending to bondage. (See Egypt.)
- 13 : 13. SLAVES AND SOULS of men, (Gr. bodies and souls.) Mercenary principles of the Babylonish system.
- 1 : 20. STARS, (seven.) Ruling principles of certain doctrinal systems. (See Angels, seven.)
- 12 : 1. STARS, (twelve.) Purport of Gospel testimony, as of the twelve Apostles.

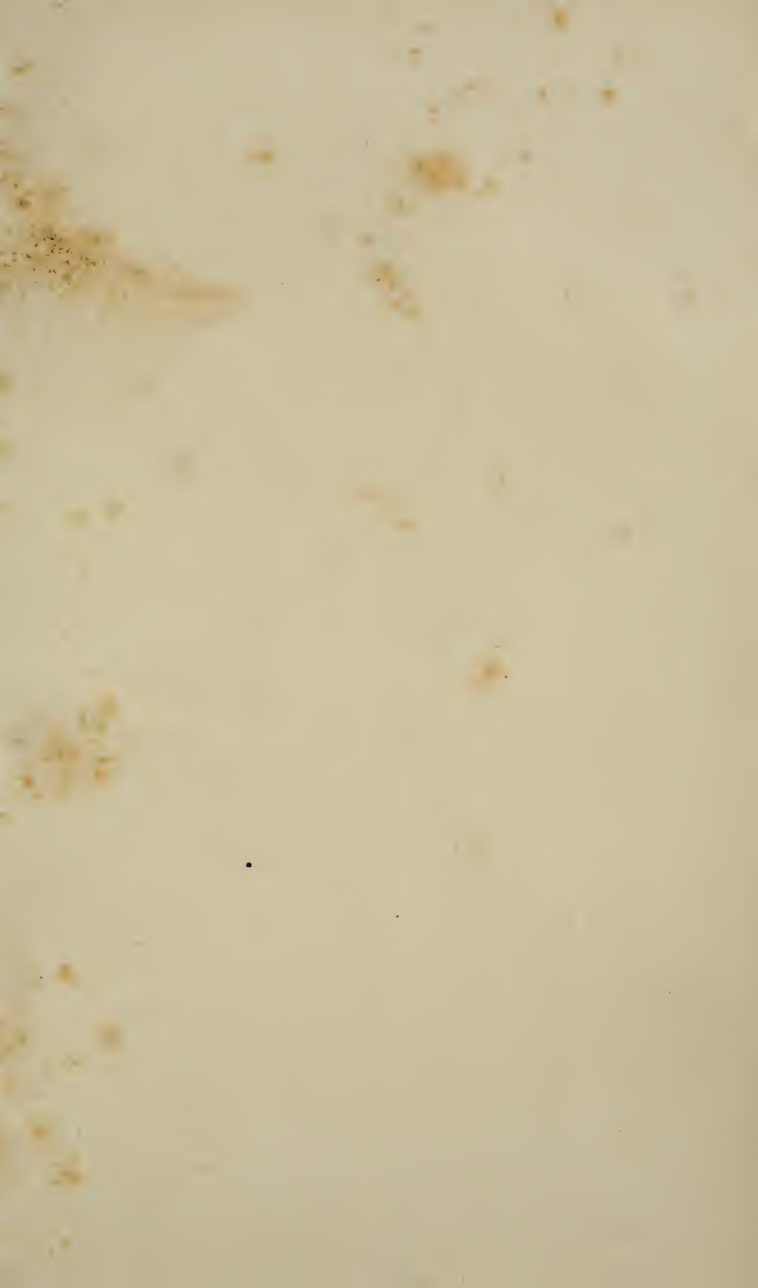
- Rev. 8: 12. STARS of heaven. Lights (elements) of divine revelation.
 12: 4. " " (dragged to earth.) Brought down to a carnal construction in support of the earthly system of works.
 8: 10. } STAR, falling from heaven to earth. A development of divine truth
 9: 1. } cast upon a certain feature of the earthly system: falling as the Holy Spirit fell upon the apostles.
 16: 11. SORES. Evidence of the impurity of certain doctrinal principles: as of those of the beast-system.
 18: 23. SORBERIES, (pharmacies.) False remedies for the disease of sin.
 9: 2. } SMOKE. Evidence of a trying process and exhibition of the nature of
 19: 3. } the principles tried as by fire.
 19: 15. SCEPTER. Symbol of sovereign power. (See rod.)
 SWEET (Thyine) WOOD (of Babylon.) Means of salvation perverted to an article of merchandise. (See Tree.)
 11: 6. SHUT, (heaven.) Power to withhold certain views of divine revelation.
 11: 3. SACKCLOTH, (witnesses in.) Views carrying conviction of sin.
 12: 9. SERPENT. Legal accuser and deceiver. (See Dragon and Satan.)
 9: 19. STING, (serpent's.) Penalty of the broken law; death or condemnation.
 9: 5. STING, (locust scorpion's.) Conviction of sin.
 4: 4. } SEATS. Tribunals as of judgment; as of the twenty-four elders and souls
 20: 4. } of the witnesses; figure of divine revelation as judges of doctrine.
 16: 10. SEAT (throne) of the beast. Pretension to sovereignty.
 2: 13. SEAT, (Satan's.) Where the legal accuser assumes the attribute of sovereignty.
 13: 2. SEAT, (throne of the dragon.) Same pretension.
 N.B.—The Greek term *tronos* is rendered in our common version both seat and throne; the sense must be apprehended from the purport of the context. (See Throne.)
 9: 4. SEAL OF GOD. Characteristic feature of divine sovereignty.
 8: 8. SEA. Element of judicial wrath.
 20: 2. SEA, (of glass mingled with fire.) Same element pacified and controlled.
 10: 9. SWEET. Giving hope of salvation.
 1: 1. SIGNIFY. To show by symbolic signs or figures.
 12: 1, 3. SIGN. Symbolical representation. (See Wonder.)
 13: 14. SIGNS (miracles) of the false prophet *in the sight of men*. Delusive representations: pretended miracles.
 18: 7. SIT, SITTING, (as of a queen.) Pretension to Sovereignty.
 14: 3. SONG, (ode.) Substance of revelation.
 5: 9. SONG, (new.) New Testament revelation; new view of plan of salvation.
 15: 3. SONG of Moses. The legal dispensation.
 15: 3. SONG of the Lamb. The dispensation of grace.
 17: 13. SPIRITS, (unclean.) Erroneous views, or their influences. (See Demons.)
 1: 7. SEVEN. Sign of totality, but susceptible of analysis.
 5: 1. } SEVEN SEALS, SEVEN TRUMPETS, and SEVEN VIALS. So many parts of
 8: 2. } the mystery of Christ unveiled.
 15: 7. }
 5: 6. SEVEN spirits of God or of the Lamb. Seven operations or manifestations of the Holy Spirit, (seven lamps, eyes, and horns.)
 13: 1. SEVEN heads of the beast. Seven exhibitions or manifest purposes of the same blasphemous character.
 1: 10. SPIRIT. Spirit-sense; to be *in spirit*; to see things in their spirit-sense.
 11: 11. SPIRIT, (life.) The spirit-sense of divine revelation, or of any of its elements.
 12: 1. SUN. Sun of Righteousness; Jesus Christ. (See Morning star.)
 6: 12. SUN, darkened. Same not seen in his true character; his *imputable* righteousness not being discerned.
 6: 4. SWORD, (great.) of the magistrate or of the law. Power of the broken law; enforcing its requisitions.

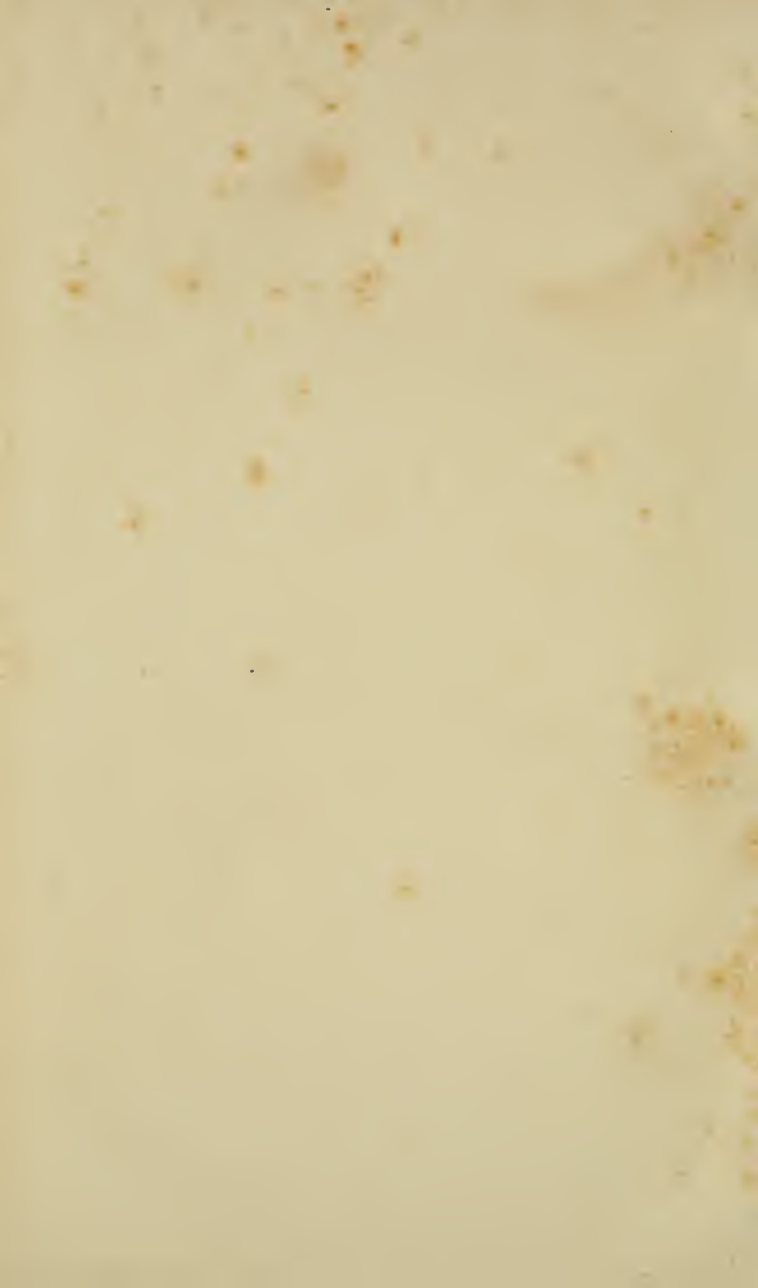
- Rev. 19 : 15. SWORD (sharp) of the Spirit. Spirit-sense of divine revelation. (See Mouth.)
- 1 : 16. } SWORD, (two-edged.) The letter and spirit of divine revelation, cor-
 2 : 12. } responding with the *cloven tongues* of the Holy Spirit. (Acts 2 : 3.)
- 19 : 15, 21. SWORD out of the mouth of the rider of the white horse. The spirit-sense of the revealed Word of God.
- 13 : 14. SWORD, (ordinary.) Power of the letter of revelation.
- 14 : 14, 15. SICKLE, (sharp.) Equivalent to "sharp sword."
- 3 : 18. SHAME. Sense of destitution, or want of a robe, garment, or covering of righteousness. (See Nakedness.)
- 19 : 9. SUPPER, (marriage.) Manifestation of identity, or oneness. (See Eat.)
- 19 : 17. SUPPER of the Great God. Legal trial.
- 8 : 9. } SHIPS, (arks.) Earthly means of safety, or of salvation; inventions of
 13 : 17. } men, or of the earth-system.
- 13 : 17. SHIP-MASTERS AND SAILORS, (men.) Elements of the *trading* feature of the earthly system.
- 1 : 4. } THRONE. Emblem of sovereignty, as the throne of God or of God
 22 : 1, 3. } and the Lamb; symbol of divine sovereignty.
- 20 : 4. THRONES. Seats or tribunals of judgment. (See Seats.)
- 7 : 15. TEMPLE. True position of worship, as in Christ or in God and the Lamb. (See Rev. 21 : 22.) Arrangement of principles of worship or service of God peculiar to the covenant of grace.
- 10 : 6. TIME, (periods of.) Figure of coincidence or symbolic parallelism. (See Days, months, &c.) Time no longer; terms of time not to be literally understood.
- 2 : 7; 22 : 2. TREE of life, (the cross of Christ.) *Divine purpose* of salvation by grace through the vicarious sacrifice of Christ; fruits and leaves—his merits; life put for the means of eternal life.
- 7 : 3. TREES of the earth. False teachers of the earthly system; fruits and leaves corresponding, (pretensions.) Opposites of the tree of life.
- 14 : 2. TORMENT, (torture,) as of a witness or criminal on the rack. Trial of false principles. (See Sting.)
- 21 : 3. TABERNACLE, (of God.) Divine plan of redemption, (Christ;) same as New Jerusalem.
- 15 : 5. TABERNACLE, (in heaven.) Same as above. Opp. of tabernacle in the wilderness, or the same seen under a different aspect. (See Heb. 8 : 2.)
- 7 : 16. } THIRST, THIRSTY. Conviction of sin and sense of need of atonement.
 22 : 17. }
- TRIBES of the earth, (kindreds.) Elements of the earthly system of works, opposed to the truth of salvation by grace revealed or unveiled in Christ.
- 5 : 9. TONGUES, (languages or nations.) A collective symbol of Gentile or carnal views. Opposite of cloven tongues. (See Sword two-edged.)
- 13 : 1. TEN horns. The decalogue put for the power of the whole law.
- 17 : 12. TEN kings. The same as above, figure only changed.
- 13 : 2. Two horns. Two doctrinal powers. (See Horns.)
- 13 : 2. Two horns of the second beast. Two doctrines by which a certain false interpretation is sustained. (See False prophet.)
- 11 : 10. Two prophets. Two exhibitions of divine revelation, as of the letter and the spirit, or as of the old and new dispensations.
- 12 : 14. Two wings. Two operations or modes of exhibition of the Holy Spirit by which the true view of the divine plan of redemption is protected or concealed.
- 20 : 1-7. THOUSAND years. Sign of coincidence. (See Number and time.)
- 9 : 9, 19. } TAIL or TAILS. Misinterpretation or false construction of revelation.
 12 : 4. }
- 9 : 21. THEFTS. Robbing God of the glory due him in the work of salvation.
- 9 : 8. TEETH, (of lions.) Legal or judicial power.

- Rev. 8 : 7-12. **THIRD.** Third sense or analogical sense, (the word *part*, not in the original.)
- 10 : 4. **THUNDERS**, legal indications. Threatenings of Sinai.
- 2 : 10. **TRIBULATION.** Figure of elements of doctrine suffering from suppression of their spirit-sense.
- 1 : 10. **TRUMPETS**, (voice or sound of.) Developments of God's plan of salvation and government.
- 3 : 10. **TRIAL**, (hour of.) Crisis of test applied to all systems of human invention. (See *World, Hour*.)
- 11 : 13. **TENTH**, (tithe.) Figure opp. to that of temple. Tithe of Babylon ; feature of pretended worship of God of the harlot system.
- 12 : 14. **THREE TIMES AND A HALF**, or time, times, and half a time. Figurative : $3\frac{1}{2}$ years or 42 months, 1260 days.
- 11 : 9. **THREE AND A HALF DAYS.** Same as above.
- 18 : 2. **UNCLEAN**, (birds.) Levitically *common*. Opp. of set apart.
- 16 : 13. " **SPIRITS**, (as frogs.) Levitically unclean, as of an amphibious or mixed character.
- 21 : 8. **UNBELIEVING**, (the.) Doctrinal elements opp. of trust in the merits of Christ.
- 13 : 13. **UNDERSTANDING.** Right apprehension of the mystery or myth of written revelation.
- 14 : 4. **UNDEFILED**, (with women.) Elements of true doctrine unadulterated with earthly pretensions.
- " " **VIRGINS.** Same. Free from any mixture of self-righteous principles.
- 14 : 19. **VINTAGE**, (of the earth.) Exposure of the errors of the earthly system of propitiation by works.
- 15 : 7. **VIALS** of wrath. Elements of revealed truth brought to bear as *tests* upon certain errors of the earthly system.
- 14 : 8. **VINE** of the earth. Atoning feature of the earthly system ; opp. of true vine, (Christ.)
- 8 : 13. **VOICES** of trumpets. Developments of divine truth.
- 10 : 3, 4. **VOICES**, (with thunder, etc.) Language of the broken law.
- 14 : 2. **VOICE**, (as of many waters.) Development of truth overcoming adverse errors.
- 11 : 19. } **VOICE**, (from any quarter or thing.) A revelation from that quarter
- 4 : 5. } or thing.
- 9 : 17. **VISION**, (the.) Symbolic mode of revelation to the apostle.
- 6 : 6. **WINE.** The product of the true vine ; the atonement of Christ.
- 14 : 20. **WINE** from grapes of the earthly vine, (blood of the vine.) False means of atonement.
- 17 : 2. **WINE**, mixed or drugged. (See *Cup of harlot*.) Pretended means of atonement of a mixed character, as partly the work of Christ and partly that of man.
- 14 : 19. **WINE-PRESS OF WRATH.** Divine revelation, acting as a test on earthly or human plans of atonement.
- 4 : 8. **WINGS**, (six.) Modes of operation of the Holy Spirit.
- 12 : 14. **WINGS**, (two,) as of an eagle. Concealment of the divine purpose of grace beneath the letter of revelation.
- 12 : 1. **WOMAN**, (in labor.) God's purpose of salvation by grace bringing forth the element of vicarious sacrifice.
- 18 : 7. **WIDOW.** False plan of salvation, destitute of any means of propitiation or justification.
- 17 : 3. **WOMAN** of the beast, (the harlot Babylon.) False plan of propitiation ; part of the beast system. Opp. of divine purpose of grace.
- 19 : 7. **WOMAN**, (Wife of the Lamb.) The heavenly Jerusalem or divine purpose of salvation through Christ or in him. (See *Word of God*.)
- 21 : 14, 18. **WALL** or **WALLS.** Protecting feature of God's plan of salvation ; his imputed righteousness.

- Rev. 17 : 3. } WILDERNESS Position of man under the law.
 12 : 6. }
- 1 : 5; 20 : 4. WITNESS. Element of divine revelation. (See Martyrs.)
 11 : 3. WITNESSES, (two in sackcloth.) Same element contemplated under a legal aspect.
- 17 : 1. WHORE. (See Harlot.) Babylon.
 21 : 8. } WHOREMONGERS. Doctrines favoring false views — symbolically harlots.
 22 : 15. }
- 1 : 14. WHITE, (lucid, brilliant.) Characteristic of divine righteousness.
 2 : 17. WHITE stone. A brilliant precious stone, (Christ.)
 3 : 5; 7 : 9. WHITE robe or raiment. Covering of divine righteousness.
- 6 : 2. } WHITE horse, } Three symbolical expressions of the divine righteousness by which the Word of God, the conqueror, is sustained. (Is. 59 : 16.)
 19 : 11. }
 14 : 14. } WHITE cloud, }
 20 : 11. } WHITE throne, }
- 9 : 9. WINGS of the Locust. Opp. of those of the comforter. Elements of revelation carrying conviction of sin to the mind.
 9 : 12. Wo, WOES. Developments of truth acting upon *principles* of the earthly system, personified as inhabitants of the earth.
- 12 : 1. WONDERS, (signs.) Symbolical exhibitions. (See Signs.)
 2 : 26. WORKS. Tendencies of the principles of a system of faith.
 19 : 13. WORD of God. Divine *mind* or purpose of salvation by grace.
 21 : 9. WIFE of the Lamb. Same mind or purpose.
 6 : 6. WHEAT, (material of bread.) Means of eternal life.
 18 : 13. " (of Babylon.) Pretensions to the above.
- 8 : 11. WORMWOOD, (the star.) Development of truth carrying conviction of sin; showing insufficiency of human means of atonement.
- 3 : 10. } WORLD, (oikoumene.) General platform of all human systems of justification. Opp. of dependence upon Christ.
 12 : 9. }
- 11 : 15. WORLD, (kosmos,) kingdoms of. Same as above.
 21 : 6. WATER of life. Atonement of Christ. (See River.)
 8 : 11. WATERS of the earth. Earthly pretensions to atonement.
 7 : 17. WATERS, (living.) Same as water of life.
 12 : 15. WATER, as a flood or sea. Judicial wrath.
 5 : 14. WORSHIP, (true.) Service of God from the pure motive of serving him, or of devotion to him, of which the act of prostration is a figure.
- 13 : 4. WORSHIP, (false,) as of the beast or of Satan. Pretended service of God from self-seeking motives.
- 14 : 7. } WORSHIP, (adoration.) Ascription of glory due only to the Supreme Being.
 19 : 19. }
 7 : 17. } WIPING away of tears. Assurance of reconciliation with God.
 21 : 4. }
- 12 : 7. WAR, (in heaven.) Contest between elements of justice and mercy.
- 20 : 2-7. YEARS, (1000.) Sign of parallelism of symbolical figures.
- 3 : 19. ZEALOUS. Fervent. Opp. of lukewarmness.







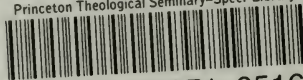








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